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NOTES

OF

TERMINATIONS

BY THE REV. J. M. CAMPBELL

OF THE METHODIST CHURCH

THAT IN SHORT HAND

WILL

BE

THE FIRST OF A SERIES OF NOTES ON THE

METHODIST CHURCH

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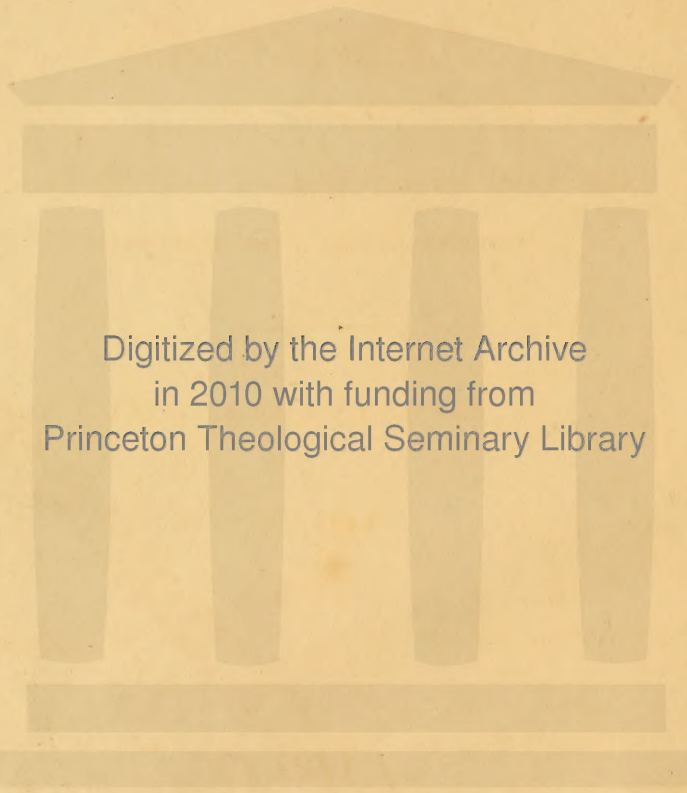
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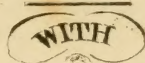
NOTES
OF
SERMONS

BY THE REV. J. M^c L. CAMPBELL.

MINISTER OF ROW, DUMBARTONSHIRE.

TAKEN IN SHORT HAND.

VOL. I.



EXTRACT OF A LETTER WRITTEN BY M^r CAMPBELL.

PAISLEY.

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of Rowe.

In Sept. 1825, I was placed in
the Church of Rowe. I cannot say that there was
anything then to mark my Theological Course.
As to Church Politics, I was distinguished, to my
own mind, among the young Ministers my con-
temporaries, by a deep conviction of the practical
evil, which had arisen from party feelings, &
by determined purpose to hold personally a
perfect neutrality. As to pastoral feeling, I
was then conscious to a single & strong desire to
be the instrument of good to the flock over
which I had been appointed overseer; but
beyond the purpose of entire devotedness, this
desire took no distinct form: nor had I any
theory or view, peculiar to myself, as to the
reason of the want of living religion, or the pre-
valence of which my eye now in a measure
opened. As to personal religion I ran in
looking back trace the elements of that which
I have since felt certain is vital godliness, and
know that the apprehension of a good will

in God towards me, inspired by the gift of Christ, & of the desire of that goodwill as being personal holiness, & of my need of strength through the Holy Ghost; in order to the accomplishment in me of that desire on the part of God, were indistinctly, but truly in my mind; mingled with erroneous views of the relative places of works & true holiness, & of the importance of religion as distinct from its intrinsic excellence: while as to doctrinal views, the fact of an atonement, & the necessity of regeneration, were the only points, which had any distinct prominence, as realities, in my mind. I cannot now say that I had any distinct weighing of the question, whether Christ had died for all, or only for the elect, or of any of the other questions on this subject which have since so engrossed my attention. As to election I was content to hold it simply as a matter of fact - to excuse myself for not considering it much, by regarding it as a mystery. I believe in point of fact that I was, practically, & in real feeling unfettered by it, in declaring to my fellow sinners, so much of God's love as I then knew myself.

Two circumstances in the character of the persons in which I immediately entered, appear to me to have had an important influence in leading to subsequent results. The one was my having been led to form the resolution that

upon it of using no assistance in my preparations for the pulpit but the Bible. I never read any sermon in the text which I selected before beginning to write myself nor did I consult any commentary, unless in seeking to ascertain the precise translation of the original. I think I look for gratitude because of my ignorance of God, & my ignorance in the faithfulness of that word "he who is to be a writer is a sinner's son." That I should, at no distant date, run out of matter I exhaust my resources, in which case I am but in which case alone. I frequently exclaiming myself in some shape of the labours of others though not of course in the way of plagiarism. But having been told when I had difficulty of any kind in my preparations for the pulpit, to go to God in prayer, instead of finding that I had run out of topics, or illustrations, I found the preparation for each successive Sabbath occupying less time than that for the previous one, until at last it was a very common thing with me to write out fully, two discourses of from 35 to 40 minutes, reading even on the Saturday. The other circumstances immediately on my induction, for reading in my parish, with the resolution, which I was also in a great measure enabled to act upon, of giving the character of ministerial visits to all my intercourse with my people; & avoiding the error of making religious discourse the topic only at seasons set apart for the pulpit. The practice thus adopted, had a powerful influence in increasing

in my own mind, the feeling that religion was a thing truly of all times, & of all seasons; & it contained a demand on my people; which in the way in which it wrought upon them, soon made it apparent how much it was; the fact that though willing, so to speak, to give a little of their time to God, that they might with the less disturbance from conscience enjoy themselves in the rest of it, they had not yet been taught to count all things loss for the excellency of the knowledge of the love of God in Christ Jesus. These two circumstances — my exclusive study of the word of God, & my exclusive intercourse as the servant of God with men, increased rapidly my acquaintance with the extent of the demands for personal religion on the part of God, & with the little measure of compliance with these on the part of men, & rendered my meditations chiefly researches into the reasonableness of the former, & the consequent sin in not meeting them; & the various devices of Satan, by which men were enabled to live at peace in an evil way; & my discourses contained the exposition of the discoveries on these subjects, which were daily making to me, along with such personal warnings, & practical exhortations to my people, as these discoveries suggested. The first doctrinal & practical subject on which I remember to have felt that much light was given me, was Repentance. I was led to see how much of that little repentance which

was to be found, was a very regret for the personal
with consequences of having exposed one's self to the
wrath of God; I have large a perception of the ugliness
of sin, with which even the most serious were ac-
quainted were more truly speaking confessions of
folly & impudence. I not of guilt; I have much of
the unacknowledgement of the superiority of reli-
gion to irreligion, was rather the acknowledgement
of the greater importance of eternal interests, as
compared with temporal interests, I not the ac-
knowledgement of the intrinsic excellence (and
beauty of holiness & love, & the intrinsic deform-
ity & hatefulness of sin, & self-hatred.

At the time when this subject
was opened up to me, I remember that the
hollowness & hypocrisy of the professions made
of repentance in men's approaches to God, & this
hollowness & hypocrisy as seen by them appeared
to me most awful, & not the less awful though,
through the error in which they were on the sub-
ject, men felt a measure of consciousness of im-
purity, & took to themselves the comfort of think-
ing that they were complying with God, call-
ing upon them to repent.

A similar mocking of God I saw
at that time, & in connection with the same subject
made to see, in those verbal tributes of adoration
to God, as just, holy, & good, which are often made by
not because their hearts are not in it, or because they

inamoured of his beauty, but because they think it will please Him, I recommend themselves to Him. At this time I laboured hard to make those distinctions visible to my people, & to give them a true standard by which to measure themselves, & tests by which to detect the deceptions of their own hearts. I did not at that time, however, see any great fruit of those labours. I was often subjected to the pain of hearing persons, whose demeanour indicated that they were not new creatures in Christ Jesus, expressing the strongest approbation of sermons which it appeared to me, were peculiarly fitted to disturb their false peace. And I found the higher I raised the standard, & only the more stimulated the efforts of a self-righteous & self-deceiving spirit to personate in the way of acting as in a dramatic exhibition: the character of excellence held forth.

Meditating with prayer, on this painful ministerial experience, I was gradually taught to see that so long as the individual is uncertain of being the object of love to his God, it is still without any sure basis of his personal safety, in the prospect of eternity it is in vain to attempt to induce him to serve God under the power of any power motive than the desire to win God's love for himself. So to secure his own happiness; consequently however high the standard, correspondence with it was sought under the influence of unmingled selfishness, making every apparent success only

a deeper deception. And thus I was gradually led to entertain the doctrine commonly ascribed to the words, "Assurance of Faith" having first seen that the want of it precluded singleness of heart & eye in the service of God, - and then having come in studying the Epistles to the first Christian Churches, that its existence in those addresses was in them taken for granted, & in every practical exhortation was presupposed, I accordingly began to urge on my people, that in order to their being free to serve God in order to their being in a condition to act purely, under the influence of love to Him. I delight in what He is, then first such in religion would resume to be, resting assured of his love in Christ to them as individuals. & of their individually, having eternal life given to them in Christ.

I think this was the character of my preaching in the latter part of the year 1826, but I cannot easily fix. It in the summer of 1827. I think it first was that I understood that there was taken with what I taught. This however, for some time, amounted merely to the complaint "that I carried the subject of Assurance too far." & now ventures then, to advance the charge of heresy. It was at the same time also that I first enjoyed the happiness of seeing many awakened from their false security, & not a few to delight themselves in the Lord. & a few my preachers of high attainments as the fruit of earth, had been unable to accomplish.

know found produced by the earnest demand for the true faith itself. Towards the end of 1827, at the time when my summer parishioners all returned home, the report carried up to Glasgow of what they had been hearing at New produced a considerable sensation there, in what is called the religious world. In consequence of this, a Minister of Glasgow decided as the subject of Essay in a Theological Society. "The Assurance of Faith." Knowing that many misrepresentations of what I had taught on the subject reaches my brethren, I felt it my duty, to attend; I hear this Essay read; & if the opportunity was given (for I was not then a Member of the Society,) to reply, or explain, as it might appear right. The Essay was exceedingly temperate, but full of what I knew to be false principles. I was asked, & gladly accepted the invitation to speak; & after they had all spoken, I very courteously, I was again permitted to reply. I went away thankful for the indulgence which I had experienced, & full of expectation as to the result of their investigating on what I had been enabled to say.

The following week I preached a public Sermon, on a week day, for one of the Glasgow Charitable Institutions, & I announced in order to preclude the charge of Antinomianism, while at the same time, as affording the opportunity of setting forth the practical importance of the Assurance of Faith. I selected as my text, John XVII, Chapter 17 verse. "Sanctify them through thy truth."

Most of the Ministers of Glasgow were present, & on this occasion I state the situation of my Brethren. I had fondly hoped that the explanations given in the Clerical Society would have removed prejudices, & commended the truth. They however had calculated on my being changed by what had come from them. & in consequence, were much offended to hear me, so shortly, after, state so fully what they had condemned; & for many Sabbath's most of the Ministers of Glasgow were preaching with pointed reference, (I with a view of confutation) to what I taught. There was as yet, however, no organized opposition in the Parish of New.

The controversy in which I was constantly engaged, in almost all my intercourse with my Brethren, obliged me to examine narrowly the foundation furnished by the communications made in the Gospel, for the Assurance & Faith. This led directly to the closer consideration of the extent of the atonement, & of the circumstances in which mankind had been placed by the shedding of the blood of Christ. And it soon appeared to me manifestly, that unless Christ had died for all, & unless the Gospel announced him as the gift of God to every human being, so that there remained nothing to be done to give the individual a title to rejoice in Christ as his Saviour, there was no foundation in the record of God for the Assurance which I demanded, & which I saw to be essential to true holiness. The next step

therefore was my teaching as the subject matter of the Gospel, universal attainment & pardon through the blood of Christ.

It may appear strange to one unacquainted with these matters, that those who had been hitherto most satisfied with my teaching on the subject of Assurance, viz: some sects that urge this subject much, now became opposers to me. I was strangely held, that if I regarded the Attainment as universal, I deprived the individual Christian of all Assurance; while those who objected to the urgency with which I pressed personal Assurance, now held that doctrine to become still more dangerous when connected with that of Universal pardon.

Such opposition made more & more apparent to me the want of true religion in the land. I was made to mourn over many whose strong confidence, along with their outward propriety of conduct, had made me hope well of them, when I saw by their opposition to the universality of the Attainment, that their Assurance had been very much its own basis. That their faith had not been the belief of a record of God, true whether believed or not, but had been the assumption of a fact, for which they had no other proof but that they assumed it. And that instead of resting on the character of God as revealed in Christ, they looked upon the death of Christ as so much suffering—the purchase money of heaven to a certain number to whom it infallibly secured heaven. And I was

made to insourn over the opposition to the doctrine of universal pardon, taking as it did such forms as, "if all are forgiven, then we need not repent, or be sorry for our sins, or think of a future judgement, &c. &c. &c. For it was thus apparent, beyond all my former fears, that what men called repentance was not a real sorrow for sin, but merely something offered in exchange for safety; & I was shocked to hear men avow, that if this were certain, the heavenly Father forgave them their sin. I could not feel it necessary to grieve because they had offended Him; & instead of being led to repentance by the knowledge of this His goodness, would be encouraged by it to sin yet more & more. It was however rather as what others would be likely to say, than as what they would say themselves, that men uttered such things; but it was manifest that though shaking in the the person, they shook of themselves.

While I was labouring to remove objections, the bringing of which made such painful discoveries, it became more & more apparent to me that men objected because they wished to object — that they hated the light, & only sought to excuse themselves by saying that it was light to excuse themselves to themselves; — I mean, to find apologies as a serious sin, for rejecting a doctrine which they felt was searching to their

struck to find thus illustrated, our Saviour's declaration that while it was for righteousness sake that his followers would be hated. The form in which this attack would manifest itself would be speaking of it of them falsely. No man will admit a thing to be holy, & at the same time object to it. He must first call it, & find some cause for calling it, unholy, & then he can condemn it. (See Isaiah 66 Chapter 3 verse. John 10th Chapter, 2^d verse.) & thus while rejoicing at being taught of God the secret of the prevailing ungodliness. — that it was the simple unbelief of God's manifested character in Christ, & while urging the task of forgiving love as that which purifieth. I found myself charged with intemperance, & with setting forth doctrines leading to twofold approval & if I admit the character of the opposition awakened, it first took an active form, in the Parish, in the persons of some individuals of much practical ungodliness. —

Sermon I.

2 THESS. III. 5.

"And the Lord direct your hearts, into the love of God, & into the patient waiting for Christ." *

My dear hearers! — The subject on which I mean to occupy your thoughts this day, as God may enable me, is one to which I have hitherto directed very little of your attention. I have more than once merely referred to it; I made some statements concerning it; but I have never yet fully entered into it, chiefly because I never was in a condition to do so before. The subject is the second coming of our Lord Jesus Christ.

In this verse, we find reference to two things — the love of God, & the coming of Christ. The love of God is that into which the Apostle prayed that the Lord would direct their hearts — that which he prayed they might have dwelling in them, & the coming of Christ was the thing to which they were to be patiently looking forward.

I have hitherto spoken to you on the subject of the love of God. If I were to select any expression from the Bible as characteristic of that teaching which I have been accustomed to adopt in this place, it would be this of our text: my great object having been to direct your hearts into the love of God. Whether in directing your hearts into the love of God — whether in this one main subject of love, I have been drawing you away from the truth of God let that man answer who has been taught to know the meaning of this expression "God is love" & that this is the law of love.

the Lord thy God with all thy heart, & with all thy soul, & with all thy mind, & with all thy strength, & thy neighbour as thy self; who has been taught to know, that "love is the fulfilling of the law," the entire meeting of God's demands from man; who has been taught to know what it is to "owe no man anything, but to love one another." Such a man knows that love is the alpha & the omega, the first & the last, the beginning & the end, because Jesus Christ is the alpha & omega, because Jesus Christ is the first & the last, because Jesus Christ is the beginning & the ending, because Jesus Christ is the ~~off~~ of the Father's love, because Jesus Christ is God who is love, manifested for the transforming us in to the same love, & to make the same mind be in us which was in God from eternity, & which was in Christ when on earth, & which will be in the members of Christ's body through all eternity. To direct your heart, then into the love of God, has, & conceive been the object for which God who is love, was manifested in the flesh. To direct your hearts into the love of God, has been the object, too, of all those sufferings to which he submitted - sufferings to which we have no key, unless we see that God is love. For how else shall we explain that he should suffer? How else shall we explain that he should make atonement for our sins? How else shall we explain that he should have suffered, the just for the unjust? There is no explanation but this, "God is love."

If you have misunderstood my teaching, you are without excuse for there is no reason for this misunderstanding. Let no one understand the love of God as if it were not also true that God is holy - that God is righteous - that God is unchangeably true. But how shall you know God's holiness? How shall you know what it is which God rejects, & what

it is which God would draw towards himself, unless you know that God is love? And how shall you know his righteousness, that is, God's manifestation of wrath & favour - God's infliction of punishment & bestowing of reward, unless you understand that the thing which God rewards is love? And how shall you know God's unchangeable truth unless you see that that which God has pronounced a curse upon is the spirit of enmity? "Cursed is the man that trusteth in man, & maketh flesh his arm, & whose heart departeth from the Lord;" unless you know that what he has pronounced a blessing on is love, "Blessed is the man that trusteth in the Lord." What has desolated this earth & polluted us & spread sackcloth over us? Is it not the spirit of enmity? What is said to be the evil of the heart, but the carnal mind which is enmity against God? It is this hatred, which makes man stand off from God, & seek to stand above his fellow men, that God has put his curse upon. And why does he put his curse upon it? "Because God is love."

What is the meaning of that trusting in God which is pleasing to God? Is it to power merely we trust? Is it to strength merely? To one who is mightier than we, & of whom, therefore, we are afraid, because he is a being who could destroy us? Such homage, springing from these apprehensions of his power, God acknowledges not. Such homage as springs from the feeling "I am dependant upon him," God acknowledges not. It is offering an insult to God: it is saying, If I could be independent I would not depend upon him. What then is trusting in God? Is it merely trembling because he is stronger than I? Is this trusting God? No, surely. To trust in God is to repose on the bosom of infinite & eternal love.

Now, my dear hearers! there is, I am anxious to

impress upon you, no one part of Gods acting, from the beginning to the end, that any man can have a right apprehension of who does not know that God is love. Men in their darkness — men in their blindness — men in their sinful enmity to God — men in their anxiety to enjoy a happiness apart from God, have invented a doctrine equally hateful to God & to his people. They say that God does all things for his own glory: that for his own glory he makes one man miserable, & for his own glory makes another man happy; that for his glory he gives this blessing to me, & sends that suffering to you; & they have thus set forth a doctrine, by which they make the living God, the fountain of living waters to be a fountain, which, at the same time, sends forth sweet & bitter waters.

Now, man never declared a more certain truth than this, that God has done all things for his own glory. It is true statement, that for his own glory he has fore ordained whatsoever comes to pass. But we must know what the glory of God is, before we can understand what we are saying when we use such language, as that his own glory is the object of Gods actings.

Is it glory in God to create one man for misery, & another for happiness? Is this glory? Do men know what glory means? Glory is neither more nor less than the manifestation of excellency. Glory has no meaning if it be the setting forth of a bad thing. It must be an excellency that comes forth, other wise it is no glory. Glory is excellency manifested: glory is excellency discovered: this is glory. And what is that excellent thing in God, the manifestation of which is glory? It is this that God is love.

It is true then, we say, that every thing is for Gods glory; but the person who will sit down under

this indefinite word "glory," without any distinct conception of God's character - without knowing whether God is hating or loving him - the person who will sit down under this, & say, "I must submit to this statement, that God will do all, not for my happiness, but for his own glory," is running away with a word. And what shall I say of that word when used in such a way? It is the invention of the sinful heart for the purpose of screening itself from the full blaze of God's love, & behind this screen enjoying some peace in its state of rebellion against God.

No man can live under the feeling that every distinguishing attribute of God tells one tale, & that is that God desires to bless him - no man can live under the feeling that this is true, not only of himself, but of every child of Adam around him, without experiencing a mighty & constraining power in this habitual apprehension of God, that causes his heart to rise in praise & thanks to God, who is love: & he would be miserable if made to feel that he is rebelling against the love which he should be such a condemnation upon him as he could on no way have peace under. Now then shall men have peace in their rebellion? or their daring impiety, they will say, they love God, & thus they will have peace. They will not say that God is love, but they will show God's love to a creature, they will cast a mist around it, that they raise themselves to the condition of seeing no proof that God loves them. There is they say, love in God to some persons, they do not know who, but they have no proof that they themselves are the objects of that love, & after they have thus, in their daring impiety, accomplished the object of having a conception of God's character without including in it anything personal to themselves.

then they say it is all a mystery, & with this word they shut out inquiry, appear to themselves to express humility, & thus escape from experiencing the power of the manifestation of the glory of God, as it shines in the face of Christ Jesus.

My dear friends, I have not traduced my brethren of the human race, I have not gone one word beyond the truth. There is one thing I would observe, that appears the most awful & complete establishment of the certainty of what I have been stating; & it is this, that while men have thus acted, they have given a full circle to every attribute in the Godhead but love. They would narrow this which is the foundation of all & extend the rest, why treat the attribute of love in this way? Why, but because this was the attribute which rendered them uncomfortable in their sins. Does any man deny that the holiness of God is opposed to his sin? No man denies it & wherever there is sin every man sees that there the holiness of God is offended, for God is of purer eyes than to behold iniquity, & he cannot look upon sin without abhorrence, & this everyone admits.

Does any man say that there is so much as one man who does not come within the circle of God's justice? Nobody says so. The law they say condemns every man, & exposes every man to punishment. They do not limit God's justice. The law is perfect, you have broken the law, therefore the justice of God which places you under this law is against you. Neither is man make any limitation of the holiness of God. God is holy, you are unholy, therefore the holiness of God is against you. So with the truth of God they look upon this also as a thing the extension of which is universal. Now, how is it, that when you admit that God's holiness - that his justice, has a demand against every offence where

you admit that God is love, as a truth of universal extent—how is it when you come to talk of God's love that you will not extend it to every sinner? While you make a complete circle of all God's other attributes, why will you make this attribute of love but a part of a circle? The secret is this—it is not God's justice—it is not God's holiness—it is not God's truth that is the instrument of convincing a sinner of his sins—that is the instrument of forcing him out of his sins & bringing him back to God, but it is God's love. You cannot realize that God so loves you, as to give his only begotten Son for you—that with the death of his Son he has taken away your condemnation—that God is not now imputing sin to you—this love you cannot realize & not be reconciled to God.

But, my hearers, I have said there is another subject with which I mean to occupy your attention this day—"The patient waiting for of Christ," & I wish you to understand that I am going to speak of a matter of which I believe very little has been known since the first ages of Christianity. The thing I speak of was, I believe in the primitive ages of Christianity the universal feeling of the people of God. Of late attention has been drawn to it in a way which has not hitherto been done, & though my voice has been almost silent, many voices have spoken calling on people to know that the Lord is at hand. People not anticipating this coming, have been ignorant of a most important part of the truth of God, & have had their attention directed to things, different from those to which the first Christians attended.

Now, having opened up to you the love of

God in the fulness of the work of Christ, I come to speak to you on a subject, that coming of our Lord, which though it has in all ages been the great ground of comfort to the people of God's yet has comparatively speaking been shrouded in darkness, having been less sometimes in a fainter, at other times in a stronger light. Having been prevented by indisposition from meeting you for some Sabbaths in this place, I have had my thoughts directed to the subject. And while God has been thus directing my mind, you, on your parts, do not surely think that there is nothing farther to be known. Neither I trust are you in the condition of thinking that if I have not formerly said this, I cannot now understand it. Understanding it now, however, in some measure, there is no reason why I should not declare it unto you. I would conceive it an awful thing indeed, if the fear of having it said "Why did you not explain it sooner, why did you not know it before?" should be any reason why I should not give you, as God gives me, fuller insight into the scriptures.

Now what I would explain shortly - the great principle to which I refer - is this, that an event expressed by the words, "the coming of our Lord," occupied that precise place in the expectations of the first Christians which the event of death - the prospect of going to heaven - occupies in the thoughts of the Christians of the present day.

I have heard it said "Do you suppose that this event, (the coming of our Lord) is a more powerful motive, or a stronger consolation than the prospect of going to heaven?" - Is there any thing to be accomplished by fixing our thoughts either on the one than on the other?" With answering this I have nothing to do, though I might answer it. I say, I do think it the mightier motive. The question

is, what has God revealed for this purpose? What do the Apostles teach for this purpose? What comforted them in their trials? What comfort had they in bearing their sorrows? What was their consolation when their friends died and fell asleep? What was it that brought them light beyond the present darkness? What was it to which their expectations turned? If I find it was the coming of Christ, & not their own individual death, then you & I, & every one of us, are called on to know what is meant by this coming, that we may be followers of them who through faith & patience inherit the promises; that we may be found in the path of truth, in which they walked who have gone to blessedness before us.

I do not expect to enter much into this subject today - but my feeling is just this - that God having for a short season, prevented me from speaking to you from this place, & made me to realize more the truth on the subject about which I have been speaking, I am not at liberty to lose any time in directing your thoughts into the same channel. That which was spoken eighteen hundred years ago, must have weightier meaning now, much more as the signs of the times & the fulfilling of the prophecies, indicate that the coming of the Lord is near at hand. Its nearness, however, I do not mean to enter into at present; but this I would press on you, that this coming of the Lord is the great object of Christian hope.

To-day I will not travel out of these two Epistles to the Thessalonians, & I shall show you how impossible it is ever to sympathize in the feelings of the first Christians, if we do not enter into this matter. See Paul's account of the conversion of the Thessalonians, & of the condition into which they came on conversion: or in

other words, what it is to be converted as the Thessalonians were converted, or what was the history of the conversion of that people "For they themselves show of us what manner of entering in, we had unto you, & how ye turned to God from idols, to serve the living & true God," 1 Thess. 1-9.

This every person who knows anything of Christ understands; because every such person knows that idolatry was not the sin of a particular period or country: but of humanity; & that conversion is the turning from idols to serve the living & true God, as certainly when conversion is an event in the history of any of the people of this parish, as it was in the case of the Thessalonians.

Thus much every Christian can go along with. Every Christian may say, "I once worshipped idols & followed idolatry in the sight of God." My idols were various, but as truly idols as the blocks of wood or stone which these people worshipped. but I have been turned to serve the living & the true God." Thus far every Christian would go in reading this verse, but what manner of sympathy have you with the following verse: "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come?" I ask the converted among you what sympathy have you hitherto had in this experience "to wait for his Son from heaven." Were you converted to wait for God's Son from heaven? Was this the thing to which your hopes were directed, & in bringing about which God would be accomplishing the desires of your hearts? Examine the matter, & you will find that when you have been afflicted, when you have been oppressed & cast down with the various trials of the present scene, your consolation has been that time is short, & that you might be

soon be called away to join with those who are singing the song of Moses & the Lamb. Is not this the expectation which has been your comfort? I know it has been my own -- & I believe it has generally been the comfort of the converted: but this is waiting for my own going to heaven, not waiting for Christ's coming.

People say, we do wait his coming, -- the death of the Christian is the coming of the Lord to him. There never was a bolder liberty taken with the word of God than this. Man's death is never spoken of as the coming of Christ. The coming of Christ is an event of which He said, 'this same Jesus, which is taken up from you, & into heaven, shall so come in like manner as ye have seen him go into heaven.' without travelling from there. Epistles you may soon be made to see that the coming of Christ is not that which is thus conceived of. See I Thessalonians IV. 13. What I mean to show you is the patient waiting for Christ -- the waiting for God's Son from heaven, was not the waiting for their own death. Read from 13th verse to the end of the Chapter. "But I would not have you ignorant, brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, & rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord that we which are alive & remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, & with the trump of God: & the dead in Christ shall rise first: then we which are alive & remain shall be caught up together with them in the clouds to meet the Lord in the air: & so shall we ever be with the Lord. Wherefore comfort one another with

these words?" Now let us examine this. Let us suppose that the coming of Christ means the hour of death, & see what you will make of the passage. The passage is one in which the Apostle is giving them comfort concerning their friends who had died, who had fallen asleep in Jesus. And what would be the comfort concerning their friends who had died - who had fallen asleep in Jesus, supposing that the coming of Christ was their own death? - What would the Apostle have said then?

"You know my friends that you yourselves are waiting for the coming of the Lord; the coming of the Lord to you was when they died; - so you are to be comforted now with this thought." Does he give the least hint of this? On the contrary, he speaks of the coming of Christ as a thing still future, & of those who had died, as coming back with Christ. Even so them also which sleep in Jesus will God bring with him. So the coming of Christ was a future event even to those who had died. And when he says "that we who are alive & remain unto the coming of the Lord, shall not prevent them which are asleep: that is, if we should be alive & remain upon the earth until the Lord comes, we shall not be before him with them, - we shall not anticipate them - we shall not enter into joy before them - we are not to feel as if we who are on the earth, are to be the only sharers in such a blessedness; as if our friends, who had died, are to be excluded from this happiness - because when he comes they will come with him, - because we who are alive & remain until this event shall not take precedence of - shall not be before him with - shall not have any advantage over those who are already dead." For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, with the triumph of God. This is not in the least like the account of a man's death.

"And the dead in Christ shall rise first." First means before we are changed.— It means that they will have the precedence. The dead in Christ shall then rise first: then we which are alive & remain: "shall be caught up together with them in the clouds, to meet the Lord in the air, & so shall we ever be with the Lord."

Now I trust I have made it clear to you that this thing spoken of as the coming of the Lord, concerning which it was said that they were to be comforted with the expectation of it, was not the death of individual Christians; but a coming back of Christ to this earth. I know many will say that Christ will come to judge the world at the last day, but you have to learn what is meant by the last day; you have to learn what is meant by judging the world. To say, however, I do not mean to open up this to you; I mean only to try to shake you loose from the notion, that the prospect of death is the prospect on which the Christian's hope is intended to rest. I do not mean to say that the intermediate state between Death & the Resurrection is not a blessed state. Those who are now on the sea of glass, in the presence of God, & of the Lamb, are, with the golden harps, singing the praises of Emmanuel. But this I say, that however precious a prospect this is, it is not the great thing on which the first Christians kept their attention fixed, & therefore it is not the great thing on which our attention is to be fixed.

"Then, we which are alive & remain, shall be caught up together with them in the clouds, to meet the Lord in the air, & so shall we ever be with the Lord." Now this means, that the coming of our Lord is an event, in which there is involved, not only his coming in this manner; but also these two things, first, the resurrection of the people of God, who had gone before, & second, the change of those who have not died.

You may see the same thing referred to, in every part of this epistle, not set forth, but stated

as a thing they were familiar with. you are not to find in the Bible disquisitions about things not debated in the days of the Apostles - You are to find the truth pervading the writings of the Apostles - not objections answered or considered before they were made. You may expect to find the truth shining out, but not in the shape of a discussion, where it was not disputed at that time. This is an important fact in reference to faith & to the remembrance of faith. - you find no discussions about it. - It is not discussed you will say "You would not surely have had it discussed before it was doubted" you will find the doctrine but no discussion about it. It is implied, but not disputed. therefore is it not by such things I expect to make out that the preceding errors and errors, & to vindicate the truth of God. It is not by showing you scriptures directly pointing out the errors respecting faith &c. It is just by showing you that the true doctrine is implied in every part of the word of God, that I hope to convince you. for this is a far more distinct & powerful thing than if it were a discussion about words.

I am anxious you should understand this. If the Galatians had not been tempted of Satan to think it necessary to be circumcised, we would never have had the discussions on that subject. - but it would have been left to be inferred. And so had there been no errors springing up, we should have no discussion. There is little difference between the errors of the Galatians about circumcision, & ours about faith. What I wish you to see is - that errors were not pointed out by the Apostles, before they came into existence & a matter of doctrine when these, not having been controverted, had not form the subject of discussion in the Apostles' time. It is therefore a copy of error, & a copy of truth about the same subject.

for an authority. Suppose there were in a country a people who never had heard of God - who did not know there was a God - & that I had come preaching among them that there was a God; & that some believed me - & that there was but one living & true God; & they believed this also. I suppose that I told them certain things of his Character, & they believed the whole; & that after I had left them I wrote certain Epistles to those who had believed what I told them, referring to these circumstances, calling on them to love & serve God because he loved them, I had created them - well suppose, ^{that} some time after I had written them, some had arisen, disputing & attempting to prove that God was not the Creator of all men, but only the Creator of those who believed, because these Epistles were written only to those who had believed. Don't you see how absurd it would be for people to say that because the Epistles or letters were written only to believers, & since I told them that God was their Creator, therefore, ~~he~~ was not the Creator of unbelievers; & yet this is precisely the same thing which is now believed of the atonement.

In process of time it has come to be debated whether Christ died for the rest of mankind, besides the believers. Some say these Epistles state that he died for us, but then these Epistles are only written to believers, & hence the conclusion - he came to die only for believers. Now though the absurdity of this way of proving that Christ died only for believers is quite obvious, never the less he may have died only for believers, & how am I to ascertain the true doctrine on this subject. Seeing that the extent of the atonement was not a matter of dispute in apostolic times, & consequently I cannot expect to find in the writings of the Apostles anything that will directly contradict the erroneous doctrine that he now got into the Church, which teaches that Christ died only for believers? Though I cannot expect

to find in the Scriptures a direct condemnation of the false doctrine; yet I may expect, I will find a clear reference to the true doctrine.

Turn to the first epistle to the Corinthians, 15.th Chapter, where you have a very beautiful illustration of what I have been stating to you. At the beginning of that Chapter, it is said, "Moreover, brethren, I declare unto you the gospel which I preached unto you; & then in the 3^d verse (the intermediate words being parenthetical) "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." Now my hearers, what is the meaning of this passage? The Apostle wrote the Epistle to the Church at Corinth, & you will say he is writing to believers for he addresses the Church as such. He calls them brethren in the passage we have read. True, in this passage he is writing to believers. What does he say to them? Look at the passage again. In the first verse, he tells them that he is going to declare unto them the gospel. What gospel? Why the gospel that he preaches unto them when he went first among them; for at the 3^d verse he says "For I delivered unto you first of all," that is, the first thing I delivered unto you, when I went first among you; that which I also received, how that Christ died for our sins" that is, the sins of those to whom he then speaks as well as his own sins) "according to the scriptures." Now the question is simply, were the Corinthian Christians when the Apostle Paul went first among them? Nobody will dare assert this, but by the Apostle Paul, our letter we find that he declared to them when he went first among them, even when they could not be in any other state than that of unbelief - then we find he told them, that Christ died for their sins according to the scriptures.

But you may say, how? Christ died for them, but it was necessary, to be scriptures which say "who-soever believeth &c." My Dear hearers, this is more suitable for the New Testament. But it was not then a letter, & consequently Paul must have referred to the Old Testament writings, which were at that time in the hands of the Jews, & were then known all over the world by the name of scriptures. & we can have very little difficulty in the Corinthians, when the apostle wrote his first epistle to them, could have very little difficulty in finding out to what place of the scriptures the only scripture with which they were then acquainted the Apostle referred, for it is written in Isaiah 53. 6. "all we like sheep have gone astray, we have turned every one to his own way, & the Lord hath laid on him the iniquity of us all."

Now, in reference to the coming of Christ, we find the doctrine everywhere pervading the Epistles, though not in the way of discussion. Meanwhile, see I Thess. III. read from the 11th verse. "Now, God himself & our Father & our Lord Jesus Christ: direct our way unto you. And the Lord make you to increase & abound in love, one towards another, & towards all men, even as we do towards you, so that our hearts may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." When? & of whom they live? No. "at the coming of our Lord Jesus Christ." Is it was that they should be kept unto the coming of the Lord, in 2^d verse of the 5th Chapter. "And the very God of peace sanctify you wholly: & I pray God your whole spirit & soul, & body, be preserved blameless unto the coming of our Lord Jesus Christ." This way of speaking shows clearly it was not a thing he was now to teach them, but a thing they knew & to which he refers. We have

here you see the same kind of reference.

You will be struck to find how constantly the coming of the Lord is referred to in the Epistles - how constantly the expectations of believers rest upon it. An error, however, had sprung up in these times regarding it, and the Apostle immediately met it & put it right. See 2^d Thes. Here it appears that they had supposed that Christ was instantly to appear, & therefore he writes to them to put them right in the matter. But he does not put them right in the way of saying, you mistook my meaning. You know before Christ comes we must have the Millennium: he does not put them right in that way; but observe he first repeats his doctrine, & then beseeches them that their may be no mistake. As if he had said, however people may delude you it is still the point to which I turn your thoughts 2 Thes. i. 1, 5. "So that we ourselves glory in you in the churches of God, for your patience & faith in all your persecutions which ye endure; which is a manifest token of the righteous judgement of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer." Now this Kingdom of God was a thing of which they were to be accounted worthy. It is only within them that he comes to them in the Spirit; but not in manifestation: & so a future thing was spoken of as the Kingdom of God.

"Seeing it is a righteous thing with God to recompence tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, & that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, & from the glory of his power when he shall come."

Here we have the same thing referred to. "When he shall come to be glorified in his saints, & to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you" Now this prayer is just the same as the prayer which he expresses in the text (2 Thes. iii. 5) "The Lord direct your hearts into the patient waiting for Christ." Wherefore also we pray always for you, that our God would count you worthy of this calling, & fulfil all the good pleasure of his goodness, & the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, & ye in him according to the grace of our Lord & the Lord Jesus Christ." Having thus repeated his former exhortation, he now goes on to refer to the error which had crept in, & against which he warned them, — Now we beseech you brethren, by (the right translation is "concerning" "in respect of") the coming of our Lord Jesus Christ, & by our gathering together unto him, that we be not soon shaken in our mind, or be troubled, neither by spirit nor by word, nor by letter as from us as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, & that man of sin be revealed, the son of perdition: who opposeth & exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God shewing himself that he is God. Remember ye not that when I was yet with you I told you of these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he that letteth will let, until he be taken out of the way. And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth

It shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all power & signs & lying wonders. And with all deceivableness of unrighteousness, in them that perish: because they received not the love of the truth: that they might be saved."

Observe the amount of the qualification which is here added to the doctrine of Christ's coming. It is simply this, that he was not to come till the man of sin was revealed. By the man of sin is meant the Papal apostacy—the Anti Christ. This was the only thing that delayed his coming; & this has already come. This is the only sign—& my reason for saying so is, that the Spirit of Christ in the Apostle Paul, would not have fixed your attention on this, were it a fact that there is to be a thousand years of universal blessedness before the Lord's coming. I do not then, thousand years are past: that men were looking for ~~the~~ Christ's appearance. Does he speak in this way? No, but yet he fixes their attention on a fact in regard to which it was quite obvious that the Apostles did not know when it would be accomplished. It might for any thing be then be accomplished in less than our life time. There was stated simply, a fact—no time; that fact was the manifestation of the man of sin, & Christ is to destroy him at his coming: but whether this will be after a long or a short time, he does not say. If however he knew that there was another event beside the manifestation of the man of sin to take place—an event that was to occupy a thousand years, what would be the meaning of his speaking as if there was a possibility of his being alive then? Had he known this, he could not have supposed that by any possibility he could be alive at his coming. Besides, how is Christ to come? "In flaming fire taking vengeance on them that know not God."

If the millenium had taken place, how then could there be then at all vengeance? People may say that those who have not God may be the small number & those on whom he will take vengeance may be the little portion, but look to the prophecies of the word of God, in what hour ^{the} ~~the~~ coming of the Son of man is referred to. In what things it is compared. One of them is the flood & the other is the destruction of Sodom & Gomorrah. As to the flood, we are told, "the flood came & took them all away, so also shall the coming of the Son of man be." He does not give us to understand that when the Son cometh he shall find men glorifying God, but, on the contrary, eating & drinking; by which he means, he shall find men's thoughts in a state of alienation from God, living under the power of the evil One. This will be the condition of the great mass of mankind; & they will be a small number to whom his coming will be a joyful event, & again, in respect of the destruction of Sodom & Gomorrah, in the day in which Lot went out, we read that "God rained fire & brimstone from heaven & destroyed them also." Here we have Lot with his two daughters saved, and all the inhabitants of the plain destroyed. in the former we had eight persons saved and the whole world destroyed. And so Christ says, "But when the Son of man cometh shall he find faith on the earth?" plainly pointing out that it would be a rare thing.

I beg of you to observe these things. And in conclusion I beseech of you to observe this in the first place that it is no good argument, 'tis truth to say, that it has been till known & that it is a new doctrine & therefore it cannot be true. This is one of Satan's lies. It is like all the rest of Satan's lies. If it be absolutely new it can-

not be true but it does not necessarily follow that it is not true because it is new to you. It does not follow that it is not true although few have thought of it for many years. There is a great principle here, connected with the fundamental truth. — Christ's first coming; that if we are to judge ^{from} the history of man in times past, it is no presumption against the truth of a doctrine, that the great mass of mankind have fallen into ignorance about it. We know that at the creation, men knew the true God; & that in the first ages of the world men had intercourse with the true God; & we know that afterwards all flesh corrupted themselves, & departed from the true God; & when Noah, a preacher of righteousness came (& the righteousness is the righteousness which is by the faith of Christ for it is not changed) they all had departed from the living God. Noah's preaching was the preaching of Christ. & the flood was just the judgement, to which they were directed to look forward. Would it have been thought a reasonable thing for the people of that period to have said, How can Noah be right with this new doctrine & all the world wrong? No doubt the world would justify themselves & Noah would be the object of much scoffing & obloquy, & it would have been thought a triumphant argument then as I grieve to say it is now, How can Noah be right & every person wrong? The solitariness of the witness is no proof that the thing witnessed is false. It shows you the tendency to depart from revealed light into darkness: for the Apostle speaking of the heathen, says, "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

Suppose I were going into a heathen country & say to them, you are all in the wrong — you are worshipping stocks & stones — this is all delusion — I prove it to you by the rain that falls down

from heaven - I prove to you by the variable seasons. I prove to you by the sun shining for you - good. That God is love. For these things is God calling you to repentance, which is in truth telling you that he forgives you. There is God for I see him. I hear him in all that I hear around me. It might be said to you suppose you are the first person who has. But the sun is shining & the sun follows. It? & then might give me a long sermon about the signs of him how it was taken up into the clouds & dropped down again from them & I might be a solitary person testifying against many. But not we, they might say. The book of nature is with us you? But my reply would be that if they did not read the book of nature in the manner in which I read it, I may be right & they wrong.

So it is with revelation, men have departed from its true meaning. & they will be condemned for not knowing it & the silliness of the person who says, This is the true meaning of the Bible, if it be the true meaning, is no objection to the truth which he states, & will be an apology for those who do not receive it.

We know men, immediately after the flood, corrupted their ways - God then took out from the world the Jewish people as a portion for himself. He called them to serve him. they were distinguished by their privilege. they enjoyed the light, the manifestation of the true God. & yet read the prophets, especially Jeremiah & Ezekiel - read the book of Kings & Chronicles. & see how corrupted they were - how dark & blind they became. They were carried away captive because they had forgotten God, they had worshipped the green of heaven, & this captivity was God's judgment upon them for so doing. And how did they take it? They were so dark as to say, We continued in our land when we were stopped, the sun & moon & if we

had done so still, we would have been there still. Instead of being benefited by God's judgement, it was bestowed on them in vain. You see how constantly the witnesses of God were the smaller number, & how those who departed from God were the greater number. If in times past this has been the case, it can then be no argument against a doctrine, that but a few men teach it, & the rest teach something else. The mere fact of a man's being alone, is not the slightest proof that he is wrong.

There is a passage often alluded to in connexion with this, I mean that respecting Elijah, & those who bowed their knee to Baal. Did Elijah see the truth of God attested by the Priests & Prophets of the land? No such thing. God does not in his consolation to the Prophet, say to him you are mistaken in thinking the other prophets wrong: but he tells him that he had reserves certain obscure unknown ones who had not bowed the knee to Baal. I conceive the Lord is saying here "Be comforted, my son, for I have still some bowing the knee to me." It is a passage written for the consolation of God's people intimating that Christ has many hidden ones in the land, but let it not be viewed as sanctioning false doctrines. The last of God's judgements upon the Jewish Church was the destruction of Jerusalem, & what will the next be? It will be the judgement of Christendom. What are we to expect? That in proportion as we have the greater light, so shall we have the more awful judgement. We have every sign, & everything to anticipate what manner of thing it is to be: that it is to be the destruction of a great multitude, the salvation of a very few.

My hearers, do you hear these things? Do you hear them peacefully? I call upon you to consider whether you are walking in the expectation of the com-

ing of the Lord. I call on you to consider whether you are waiting in the expectation of the coming of the Lord. I call upon you to consider whether you are testifying to ~~others~~ others of his coming. Are you keeping your garments unstained from the world? Are you watching until the coming of the Lord? The uncertainty of his approach he himself makes a reason for being on the watch. What are you doing according to the light you have received?

Now, as there are few of you who have yet seen this truth. I would ask the Christians who know God, I have not seen this. Does the Devil say to you what I think of pursuing this opinion too? What is the use of this? You then think? If he admits that we are saved by the love of Christ why pursue this further thing? You that put this question are under a delusion, of the evil. Now rain an outpouring against this doctrine just because of its holiness. It is God who causes us clearly to know this, to put us into possession of all things pertaining to life & godliness. True of the anticipation of Christ's coming is a thing pertaining to life & godliness. If it was a thing known to & believed in, by the first Christians, surely they sustain much loss who do not now live in this belief.

Consider then that God says, Love you not servants, but friends. These things have I told you that when the time shall come, ye may remember that I told you of them.

Come to this subject, remember that a special office of the Comforter was that he should show you a long present things. -- Christ's present glory but the things to come that you might live by faith -- by the power of a word to come, that you might be suffering with Christ, & reign with Christ.

Stop not then till you come to see clearly these things. You are called upon to be looking for & hastening unto it. It would have been more properly translated "hastening on" the coming of the day of God. You may be anticipating it without doing

ing for it. But you must be hastening it on without long-
ing for it. It is from the earth that the Son is to come.
God will hear his own elect, though he tarry long with them.
The cry of the souls under the altar is, "How long, Lord, how
long, wilt thou not avenge our blood on them, that dwell
on the earth. Even in that state they have not reached
the object of their hope. For what do they do? They see
Christ who washed them in his blood. Who made them
Kings & Priests unto God. Whom they shall enjoy
in the earth. But their cry to the earth is that in the
presence of which even those who have gone away are
sighing. "Woe! therefore you are a part of that body which
is sighing that until he come their Redemption & their glory
will be incomplete. It is plain that you are not groaning
after the Kingdom of Jesus out for the morning light—
but you are not hastening in hastening on the coming of
the Lord.

How much you the Son of the redeemed in glory, to destroy
them that destroy the earth. Bring in his Kingdom of everlasting joy.

And now I would ask those who have not received the
doctrine which I have been accustomed to preach, How are
you listening to this? Are you saying in your hearts, "He
has got another new doctrine now—another new thing
now that he is to preach upon us? Are you saying in your
hearts all our old notions are going to be overturned?
I might with say I will die in the religion of my father—
I will die in the religion I have been taught from my
infancy; but what is the meaning of such speeches?
The Apostle said to the Christian converts, What profit
had ye in these things of which ye are now as-
hamed? How were ye a light in which the Gentiles
were darkened the foolishness of those things in which
they had formerly walked, in which they formerly
lived. What shall we say in regard to even one of
you, even though ye are not ashamed of your false
doctrines, of your doubts, of your fears—though ye

ignorantly think not of your making God a liar - though you are not yet ashamed of your sins - yet I will not spare you seeing that unbelief is your sin. It is a soul-destroying sin - a sin for which no amount of education - for which nothing in creation can make the slightest atonement - I tell you well and truly it is a sin - & while I charge it upon you, you receive it - yet would I ask you what profit have you in this thing of which you are not ashamed? What spiritual profit have you in those views in which you say you have been brought up, & in which you say you will die.

I know one thing you get out of them, but it is the assurance of remaining undisturbed in your present state - an apology for your unbelief - an apology for your want of religious feeling. I say you say you see many good people have died without this confidence & if so, why should we have it? Now does this kind of language work? I know how it works - it works in the way of evil - it works you at peace in your evil ways. It works in the way of making it easier for the sinner to sink in - for the worldly man to persevere in a filthy gain - for the formalist to continue in his formalities. It works in the way of making it easier for people to be satisfied with the present evil world. But what good does it work? Is it by coming to the conclusion that you were well enough before, that you will be nearer towards God? Most unquestionably it does not.

I appeal to your experience: when you have at any time been anxious to study the scriptures, have not been just at a time when you began to suspect I might be right - when you are brought to say to yourselves, "I cannot say he is wrong, there seems to be some truth in what he says." Again the times in which you have been able to indulge in crept - the times in which you have been able to join "the suff

al serious things. Have not these been the times in which you have been able to comfort yourselves by coming to the conclusion that the doctrines which I taught were novelties; & that, therefore you would not trouble your heads about them (I speak in a homely way, because I desire to reach your consciences) - I charge you before God, in whose strength I have come forth in much weakness, to say if it has not been your uniform experience that the tendency of every doubt has been to produce indifference, & the tendency of every approach to believe that what I testified to you is true has been to produce seriousness. Though you cannot put to you deal that God is true, yet many of you have come the length of knowing that the tendency of the truths I teach is, to compel you to seek excuses for sin.

Therefore let no man raise up his voice against this doctrine, by saying it is new. Let him first say what the fruit of his experience has been. Let the young - the old - those in middle life consider what likeness to Christ they have gained by the things they have hitherto held. And your own experience will testify against you that you have been altogether wrong - you have been in a state of unbelief, in which there has been in you no glory to God.

Are you then prepared for Christ's coming? I put the question, however serious it may be. If Christ should now appear, are you prepared to meet & welcome him?

Attend to this subject: the coming of Christ. I rest the demand on the attention of every one here to the coming of Christ not on the comparison of what men may think more, or less useful; but on the fact that the coming of the Lord Jesus Christ was the object of the belief, the hope, the confidence & the consolation of the first Christians.

c. d. m. n.

Sermon III

By

The Rev. J. M. Campbell of Bow.

Delivered

In the Floating Chapel Greenwich,

wednesday 9th June 1830.

from

I Kings XVIII. Verses 17. to the 40.th inclusive.

"And it came to pass when Ahab &c. &c."

My Hearers!

I have read this passage with the intention of speaking from it, as God may speak by me, according to the times & seasons, according to the circumstances in which we are now here present; having in view to set forth to you, the form in which idolatry exists at the present day, & in which men are found bowing the knee to Baal; & to contrast the worship & character of the true God, with the worship & character of the false gods which men worship.

There are many things in this passage important to be noticed: but this is that which I have in view. deeply impressed with the conviction

tion; that it was not more needful to call the children of Israel to consider whether the Lord was God, or Baal was God; & to urge them not to halt between two opinions, than it is in the present day, in the visible church under the gentile Dispensation, to call on people to consider whether the Lord is God, or whether they be Gods whom they worship, who are no Gods; & not to halt between two opinions (Paragraph) The first thing ^{important} to be noticed in this passage (and I just notice it before entering upon the main subject) is the way in which Ahab the wicked King of Israel met Elijah the prophet of the Lord. "Art thou he that troubleth Israel?"

The same thing was said concerning the Apostles where the account given of them was, "These that have turned the world upside down are come hither also". This was a principle manifested not only in the first setting forth of the gospel among the heathen but we find the same thing manifested in a country where ^{was} the visible church as God, & where were those who professed to know God & here we find the wicked Kings of Israel asking the Prophet of the Lord "Art thou he that troubleth Israel?" that is, art thou he that disturbest our peace — creating confusion among us — trying to break the harmony and unity of feeling in which we were going on — remonstrating with us, & telling us that this is not a safe way & right way — and preventing our having that undisturbed peace & repose in our way which we like to have

It was a true word. Elijah was a disturber of this peace, in the sense in which Ahab was satisfied with the peace: but all their agreement among themselves was to Elijah a cause of pain, & he would far rather have discord among them, if so be that some were found giving glory to God than have an universal peace. because all were denying glory to God. — Apply this to the present day. — The great principle in our day, is what men call liberality or charity: when we are speaking concerning religion it is called charity & when about politics it is called Liberality, and the principle is that every person is at liberty to think for himself — not that a man has no right to tell every man what he thinks; but that it is much a matter of indifference what men think — & ^{that} men of all opinions may be very good men. — This is a peace — a harmony — a principle which is bringing men to a kind of agreement — a principle of letting be for letting be, as it were: & on this principle there is a peace over the land, & every man is at liberty to think for himself if he will only indulge his neighbours with the like liberality. He who insists that there is but one right way of thinking, & one truth on the subject of religion and who therefore insists that those who receive not this one truth are in the way of damnation — and those alone are in the way of salvation who do receive this one truth, then he is a troubler of Israel. — He is setting himself against this principle of liberality,

& believing that it is an evil thing, when men have been pursuing what thinking is a good thing: And it is a very remarkable state of things among us that this progress of liberality towards one another's sentiments is the most distinguishing feature of the times.

It is with reference to such a state as this that that person would be counted a Troubler, who would interfere with the horrid doctrine that sincerity is enough to constitute religion & that if a man is in earnest in matters of religion that is all that is necessary. — In this chapter there is a striking proof that the priests of Baal, were honest men in this sense ~~of the word~~ yet the prophet of the Lord commanded them to be slain. — This is the time of peace with reference to which Ahab said to Elijah "But thou be^{dest} troublest Israel?" But the prophet said I have not troubled Israel but thou & thy fathers house, in that ye have forsaken the commandments of the Lord & thou hast followed Baalim.

It is a most important thing to see that when discord arises it does not prove that in person who is the immediate cause of it is in the wrong.

You must know what kind of peace has been disturbed — what has disturbed it — whence it has sprung before you can see whether it was right to disturb it or not.

Here the prophet refers that trouble to its true cause & says "if Israel be not enjoying a peace in which God rejoices, it is not my fault that they have it not; but theirs: because they have broken the law of their God. There is another thing far higher & dearer than any outward smoothing of society, the glory of God, in that men should keep the commands of God."

Therefore says the Prophet "it is not that trouble Israel; but it is thou & thy father's house, because you have forsaken the commands of your God —"

I have said this much on the subject of the troubling of Israel with which the prophet of the Lord was charged — I now proceed to the circumstances in which this charge was brought against him. He was the only prophet of the Lord & Baal had 450.

The King might have said & with boldness "The Prophets are on my side, & you are by yourself I have 450 who all say that I am right and you are wrong". But the prophet does not need to make it needful to make out this — to enter into calculations

Sermon III

number at all; he has nothing to do with numbers; but with truth & falsehood: and a man will feel equally strong, who knows he is in the right though he should be alone, & an hundred thousand opposed to him; & that man is not fit to stand God's judgment day and to come forward as a witness for God who has not that knowledge of the truth & acquaintance with God, as an individual, which separates him so entirely from the world, as that though he would greatly rejoice to see many men agree with him, yet he would not be made to give up what he feels though the whole world were against him.

He does not go about to say "There are many on my side also; although you have the power in your hands.—He just takes the solitary place as an individual you have 450 prophets of Baal; I alone am left a prophet of the Lord" I wish you to understand me—he is not trying to make out his case by numbers; but he stands upon this that he is the prophet of the Lord. And in this consciousness, he stands firm. I beseech you observe how much Ahab might have had the excuse, so many are apt to take now, that many were on his side of the question.—God has given

the scriptures for our direction, & the things written are true & provided for those upon whom the ends of the world are come: All scripture is given by inspiration of God & is profitable for instruction & correction in righteousness & it is stated in this word I have read to you; that the prophets of Baal were 450 which sat at Jezebel's table, & Elijah alone was the prophet of the Lord. Verse 21 "And Elijah came unto all the people & said — How long halt ye between two opinions? If the Lord be God; follow him: but if Baal — then follow him" But before going on to this verse, observe the traces of honesty & sincerity in Ahab & his prophets.

There is no one thing concerning which people ^{need} require more to be taught at this hour than that sincerity is not religion.

When the Prophet of the Lord challenged Ahab, he was not intimidated by it; but received it; and assembled the prophets shewing us that he was not prepared to recognize that they were false prophets. They being assembled Elijah spoke to the people. "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal then follow him."

Now, I beg of you observe what this supposes of their situation. They were

halting between two opinions. Not that
 they were partly worshipping Baal & partly
 worshipping God — not that they were
 serving two masters. but that in fact
 while worshipping Baal, they were
 halting between two opinions. They had
 not cast of the ^{acknowledgements} name of Jehovah alto-
 gether — they neglected him. but they did
 not say the Lord is not God. They did
 not absolutely deny that the Lord was
 God. If they had distinctly said the
 Lord is not God, and Baal is God, and
 we shall worship Baal, & not the
 Lord; then Elijah could not have said
 to them "how long halt ye between two
 opinions." But he spoke thus to them
 because in fact there was a certain
 reference to Jehovah — a certain ^{admitting} ^{not denying}
 that he was God who brought them out of the land
 of Egypt. Those who are worshipping the true
 God are not halting between two opinions: but
 those who are not ^{are} doing so. They have no
 distinct worship — they stand on ambiguous
 ground — they are without assurance. without
 confidence — without light — without discerning
 whether they are going. They are halting between
 opinions. At one time ^{they} inclined to this at another
 time to that. So it was with this people — They
 were not casting off Jehovah professedly and

avowedly, & yet they were not rejecting the worship of the heathen nations, distinctly & avowedly; & they were not ~~distinctly~~ & avowedly & absolutely denying of God, that he was God: although they were not worshipping him. Observe how important this is; that the description of the ungodly is not like the description of devils, who know their place & situation, & feel themselves sealed up in this enmity against God. — Here ^{among men} the service of Satan is a service of darkness, even as to whom they are serving. This is the character of the service of a great proportion of the people of this land, that they do not know, distinctly, one thing from another — & men are in the state of the Children of Israel, halting between two opinions even to this day.

My Hearers, bear with me while I tell You that to say, I may think this way, & You may think that way & we may both be right or either of us may be right, is a manifest delusion, for if I am saying ~~have~~ ^{say} ~~right~~ ^{one} thing & you another, ~~it is~~ ^{admit} that You must be right — although I think I must be right, then I manifestly halt between two opinions, having no distinct opinion at all. And this is called Liberality; but it should be called indecision — ~~or~~ a mind not made up — a walking

in the dark — a being, in the state in which
 a man does not know what is true & what
 is false — for so long as a man thinks there
 is that uncertainty in all opinions & knowledge,
 that no man can say positively that he is
 right, & the person differing from him is
 wrong: it is quite manifest that such a
 person can do nothing else than halt
^{among} ~~between~~ opinions. And it was in con-
 sequence of this being their condition, that
 the Prophet addressed them in these words
 "How long halt ye between two opinions?"
 "If he would he would follow him: but if
 Baal then follow him?"

Hear my dear Hearers

I come to what I am
 most desirous to set before you the two
 opinions between which men are halting in
 the present day. & I desire to put on you that
 the spirit will halt between them. I wish
 to show you the particular shape that idol-
 atry has taken at this day. It has changed
 its appearance according as the true religion
 of God has changed its manifestation —
 while the religion of God was connected
 with an outward & visible temple — an
 outward system of sacrifices — a visible glory
 in the temple — & other things addressed to
 man's bodily eyes. While God was thus

worshipped in one particular place — whilst there was a particular spot where they came and asked answers from God — while there was this outward form of setting forth the invisible God, then the idolatry of these times was an outward & visible thing that had its Priests & its sacrifices as well as the true worship that had a kind of imitation of what the true worship was — that looked for fire to burn its sacrifices, imitating those sacrifices which from the beginning were intended to shew forth the true sacrifice of Christ. But when God is no longer manifesting this invisible thing by these outward & visible sacrifices — now that religion & every thing connected with it is as it were brought to be more spiritual & invisible than idolatry has taken a new shape. There is a kind of intermediate stage between the two which we have in Roman catholic countries where the sacrament of the Supper is perverted into the sacrifice of the Mass. But where is the outward thing which God has appointed which is not perverted, and an idolatrous thing done in imitation of it in its room? Even after this proper form has been done away in Protestant countries

where there has been a greater approach to a system all purified from these outward perversions; Satan has succeeded in introducing a sort of idolatry which is as truly an idolatry as that of the heathen or as the worship of the Host, or any other form of idolatry which ever existed, & was prevalent in our time, & this idolatry is that with which that man is chargeable who is worshipping false views of God. — I shall therefore state to you the true view of God & ~~show you~~ the false view of God; & then show you how men are actually worshipping according to the false view: & that in so worshipping they are falling between two opinions although they will not admit that they are doing so.

First as to the Lord who is God — He is revealed to us in Jesus Christ. — Jesus Christ is a revelation to the glory of God the Father the God with whom we have to do; & that God whose glory shineth in the face of the crucified Redeemer.

The God with whom we have to do is the God who so loved us that he took on nature that he might work for us salvation.

— That God who so loved us that he went through this work even while it was needful that in accomplishing it he should be obedient unto death even the Death of the Cross.

that God who so loves us, and in all this love, ^{to us} was cherishing a feeling as holy as it was true, and which had no other object for us than that we should be partakers of a divine nature — not contemplating ~~for us~~ the delivering us from pain & misery as the great object, but the delivering us from all iniquity & the purifying to himself a peculiar people zealous of good works — And this character of the love of God is manifest in that the great result of the death of Christ has not been such an act as would permit sinners to abide in sin & be happy, but is a provision in God for our being holy, which provision consists in that Christ ascended up ^{on} high & received gifts for the rebellious, that God the Lord might dwell with us having received the gift of the Holy Ghost for us now, & an inheritance among the saints in glory here after — All which are contained in what Christ received for us when he ascended up on high — all which are intended for one object that God might be joyful in us, & we be to the glory of God. This then is the God with whom we have to do, a God who has given Christ to be a witness — a leader, & a commander to the people having

Laid the government upon his shoulders, a God who has condemned sin in the flesh of Christ — in the sacrifice which he made for sins — a God who having thus unveiled his glory in the work of the Lord Jesus, has set him as his King on his holy hill of Zion, & has ordained the Kingdom in the hands of a Mediator in order that men should be placed in the condition of not having their sins imputed to them; that they might repent to give God glory — that they should be in the condition of having in their risen Head the Holy Ghost provided for them — that they should be in the condition of being obedient to the will of him who shall summon them from their graves that they may be forever in the condition of giving glory to God.

This is the constitution of a Kingdom in the hands of a Mediator & this is what God has done; & here do we see the glory of God — & here do we know what glory to God is, and see him shining forth in a love to sinners, — to his enemies after they had become his enemies, & yearning over them and longing for their good: & here do we see that love to be a holy love which contemplates nothing else for them

but to redeem them from all iniquity - & that love, just from pure holiness, forgiving their sins. that they may be cleaned from sin - And here do we see the same love putting glory, & dominion, & praise, upon every one in whom this divine love has its full accomplishment - & here we see the same love & righteousness & holiness in recompensing, tribulation & wrath to every soul that doeth evil, - treating men according as they are found on this great day of judgement.

Thus is God revealed in the successive acts of this great Mediator in what he already has accomplished in Christ & in what he purposes to accomplish in him, & whether we look at the earlier stages of the setting forth of this plan or look at the time when he said "it is finished" - or look forward to the coming glory - it shows an unchanging character in God as loving the sinner, & hating the sin as wishing the happiness of that creature & the redemption of that creature from the power of sin -

Now - My Dear Hearers - I trust you at least understand what I mean, & what the apprehension of God is which I desire to give you. This revealed character of,

God is perfectly a distinct thing from that purpose of God in election, according to which God has brought those who are in the light into the light in as much as they know not why they are brought but the light is God revealed for God is love & election is not a thing that shews us Character in God, it shews us the sovereign God, but the Character is revealed in that which is before election — not before in point of time: because all things are with respect of time the same with God yesterday today & forever. — but before it in arrangement for the redemption is first: and out of it comes the election.

The history of God reveals this character of God that his love continues to the sinner after he has sinned — that his love ^{was willing} continues to make the sacrifice, not to redeem men from misery, which misery is of his own appointment when they have sinned but to redeem them from sin & so to bring them into a state in which his love can rejoice over them. Now according to this view there is first taught you a love in God towards every man — then a hatred in God to every man's sins —

Then this hatred of God to sin must be revealed & the righteous condemnation ^(of God)

of God upon sin must be expressed before any one who has sinned can have access to return to God. There is therefore taught You that God's holiness created a barrier between sinful man & God, & that until that barrier be removed by the work of God in Christ there can be no intercourse between God & man — That the barrier has been removed just for the purpose of bring- ing men back to God. This shows God's love as embracing all while it gives an equally unlimited view of God's holiness as rejecting all sin: & an equally consistent view of both the holiness & love of God as agreeing with one another & as one thing — & which is just the desire for man that man should be blessed in being turned from his iniquities. If now the Deity whom man worship is a God who only loves some men, who may be approached by men before they know that their sins have been removed, — a God who demands suffering as a just compensation for suffering & under whose government it would be ~~abs~~ ~~and~~ thought an absurdity to say that Christ suffered for the sins of any man. & yet that man should afterwards be punished I wish you to understand me, I have no desire but simply to carry home to your ^{mind}

exactly my meaning, which is that the Baal - the false God worshipped in this land by so many of the people, is a God who only loves some men - whom men are encouraged to approach without being told whether their sins have been removed or not - in respect of whom it is said that if a sinner has suffered for any one he cannot be punished whatever his sins afterwards may be.

Now respecting this Baal men halt between two opinions. I don't talk of men's creed as an halting creed, I grieve to say it is very much a decided creed & system; but I do say of men's hearts that they are halting: for while men are holding as their creed that God only loves some, yet ^{they} will not hold up their faces to say that they have no proof at all that God loves them independent of election. "God's making his Sun to shine on the evil & the good" - his "sending rain from heaven & fruitful seasons" are quoted as instances of God's kindness to all, by the very people who are limiting it to some.

And with regard to prayers, they say there can be no favour with God unless our sins are atoned for: & yet at the very time they will say I may come & pray to God without knowing whether my sins are

forgiven or not. Men will not hold up their faces to admit that God does not mark the sins of every ^{person} man in point of real feeling. I have heard it said in the heat of \therefore argument: but never in quiet common feeling when you have pressed on them the bounds of God's ordinary providence. Mark the difference between the two opinions. First as to the love of God.

What greater difference can there be than between a God who creates his creatures for eternal joy to bless them, and a God who creates them for eternal burnings.

~~As~~ These two characters given of God, are as different as is the transition from darkness to light.

He creates & feeds & clothes those for whom he has no love. I would far rather worship a God made of a block of wood & stone, than a God of this kind: for in the first there is at least no evil: but a God of the other kind who would create & have no love towards those whom he created is like a father or mother who would not care for their own offspring.

On the principle on which I would say of such of such a father or mother, that they were unnatural monsters, so would I say that the thought of a God who had no love for the creatures whom he had formed: a God who

would have them blessed, & a God who would
do us good to them; differ more than Jehovah
& a block of wood or stone. We meet God
in everything; & there must be the greatest
difference between a person who loves a
God who loves all, and a person loving one
who only loves ~~some~~ ^{some}. One who would say that God only loves (some)
is nearly the same as
one who would say that God loves none at all.

It is impossible for a man to believe a thing
without proof of it & God never asked anything
so unreasonable. A man may hope it is
true, but cannot believe it unless proved to him.
& for a man to appropriate Christ to himself
without a word in the Bible saying that
God has given him Christ would be the
greatest presumption. — In fact the practical
operation of this kind of notion about God
in those who hold in words that God's gifts
are not ^{apart of} love to every man, ^{as} that they come to
hold that a person may be loving God when
he stands as an unloved with God's tenderest
love if God loved none at all: for the fact that
God may not love ^{men} ~~man~~ operates with power
in keeping their ^{men's} consciences from smothering &
uprising them in even thing done against
God. — The fact that men think of God
as a Being who loves only some, tells on their
minds as if God loved none at all & the

the man who makes a general confession that God is good & gracious, will feel himself at liberty to repine at what comes from the hand of God, which he could not do, if he knew that God did all for love. And you may preach the Law as you please: but you will never convince man that God had a right to demand obedience, so long as you do not convince him that God loves him. God may be viewed as an inexorable Being, but a man never can feel that he may be punished righteously for breaking the Law until he knows that God gave the Law to him that he might be blessed.

When taught this, there is a man constrained to admit that the Law is good, & God is righteous in giving it, & in reproving the break of it: & punishing those who continue it — but all this understanding of what is due to us, is limited to those who know that in sinning they are sinning against a God who is Love. II. As to the holiness of God observe how the worshiping of the Baal spoke of, is just as inconsistent with true apprehensions of the holiness of God, as it is of the Love of God.

What conception do I give of God to a man ~~in answer~~ to whom I come & tell him pray to God — go to God — & ask the Spirit from God: & if he asks me Am I a sinner? I must say you are: & if he asks me what

does sin deserve? I must say God's wrath & curse. And if he asks me, Have my sins been taken out of the way, when You tell me to go to God. Do you not see that I unfit a man to go to God & worship Him as a holy God. if I cannot tell him that his sins are removed. I encourage him to go to God - with a conscience loaded with guilt, in respect of which, he does not know that it has been atoned for, The moment I dare to ask any man - to draw near to God, until I can tell him blood was shed for him, that his sins were remitted; that the Lord Jesus, the Lamb of God has taken away sin. It was necessary that the patterns of the heavenly things, should be purified by the blood of bulls & goats; but that the heavenly things themselves, with better sacrifices, than these. I only I could tell a man that the atonement has been made for him in calling him to draw near to God I would be leading him to misunderstand the spotless purity & the holiness of God.

I wish you to attend to this & to see that what I say to you is not a talking to you of love & of nothing but love; but that it is a standing up for the holiness of God; and

saying to the whole of the race of Adam who have sinned stand back for you are polluted. God would come forth & destroy you. — you could not stand here without being destroyed if blood had not been shed for your sins. — Therefore if I am not at liberty to tell men that blood has been shed for their sins, I yet invite them to come to God I am teaching them to cherish a most awful self righteousness leading them to conceive that God may be approached by a sinner without the shedding of blood.

Christ is a Mediator to take me to God. but according to this ^{false} system it is only after I have come to God that I may say the Mediator belongs to me. — What I need is one through whom to come to God, & unless you can tell me when I am still in a far country of this one by whom I have access to the Father you are not telling me of such a one as I require. but are leading me to think that there is something in my coming which has in it a holiness, a goodness, that is to mark a line of distinction between me & others; & then I may venture to say — Christ is mine.

I press on you further that it is not merely in respect of holiness & love of

God that there is this difference; but in respect of the righteousness of God — by which I mean the character of God as the governor of the universe.. the character of God; as dispensing gifts — the character of God as giving of fullness which he has to his creatures.

The love of God is the feeling with which he looks upon us & longs for us. The holiness of God is the same love — condemning & repelling the evil that is in us. The righteousness of God is the principle upon which he says ~~that~~ sin deserves such a thing, & such another thing belongs to, or is proper to be bestowed upon righteousness & truth.

It is a clear proof ^{that} the value of Christ's having died for sin is not rightly understood when you put the question — How can those for whom Christ died suffer to be in misery here after? How can this be the case with those for whom Christ died — for whom atonement has been made. — The person that speaks, or, do not know the righteousness of God, his righteousness consists not in God's receiving a certain quantity of suffering from one being in place of a certain quantity of suffering from another, & therefore letting that other being escape: but in ^{his} giving his son to die for us to redeem us from all iniquity & it is in this that the death of

Christ is a righteous thing in God, & when God shall judge the world, the question will not be for whom did Christ die? but in whom has the purpose of Christ's death been accomplished? who are on God's side? who are God's enemies? This is the day of grace, in which God comes forth in Christ in love to all; bidding them repent & give God glory: but the day of judgement is a day in which Christ the Lord shall come forth in righteousness & holiness & pour forth the vials of his wrath on all who are on the side of Satan & receive into mansions of Bliss those who are on the side of God.

If there were to be remission of sins on a day of judgement it would not be a day of judgement at all. A day of judgement is not a day of remission of sins: but a day for rendering to every man according to his works: & therefore says the Apostle "herein have we boldness in the day of judgement because as he is, (that is Christ) so are we in the world" This gives him confidence in the prospect of the time when the tares & the wheat shall be separated when the tares shall be gathered into bundles to be burned & the wheat

to be gathered into the garner of God.

That notion of election which supposes that Christ died only for the elect, is inconsistent with his righteousness, it takes away glory from Christ's death, it takes away glory from God in respect of the footing in which the elect enter the Kingdom; for it is as the sons of God they enter — it is as holy ones — it is as those who are clothed in white linen, which is the righteousness of the saints.

Now my Dear Hearers, I trust I have been enabled in some measure to set before you, the two views concerning God in which men are living, & what it is that I declare to you as the true character of God & what it is that I denounce ^{in hearing} to you as a worshipping of God Baal instead of the true God; & now I press you with this halt not between two opinions, just because I know that, ^{although} in your hearts you would often make it out that God only loves some & although you act as if you had made it out that Christ died only for the some you suppose him to have loved, yet there is in you a secret acknowledgement that God has approved himself good to all men — not that you

really believe it, but you dare not distinctly deny it. [P] I would here speak a little to you of that strange, & if it had not really existed: we would say impossible state of things in which the natural man lives. I would speak to you of the contradiction concerning God in which men live.

Men say - no doubt - God is good. while yet on examining more minutely they will say of the events coming to them in the course of providence, that they can see no love in them - while all say that God will judge men according to their works, yet even here you will find a secret feeling that God will forgive them at last although they have not yet turned to God; & this comes out of the fact that they think it presumption to say they are ready to die,* because this would be acknowledging that those who are not on God's side, are not safe - & so they are confused, & know nothing & use the language of doubt. In this and many other ways it comes out, how people are living in contradictions concerning God: seeing they are sinners, & yet trusting there is something good in them, saying that Christ is their only ground of confidence, & yet altogether uncertain whether they have any personal interest in Him.

* I yet they would think it great presumption in me to say to them that they are not ready to die. Indeed they will not allow me to say to them you are not ready to die. insert this clause at the end of the sentence.

This is the state in which men are living I tell my dear Hearers, I press it upon your attention. What is the origin of the strange contradiction? It is this the Law of God is written upon the Conscience: but it is not living in the heart. And hence arises all these things. Men have ^{no other thing} ~~enmity~~ ⁱⁿ their hearts while at the same time there is a voice in their Conscience which says thou shouldst love God: & the working together of these two things, produces all these strange & horrid appearances, all this unbelief of God's love, & all this bringing down of God's holiness. What is it that makes any man anxious to make out that God loves ~~not~~ not all. You would think that men should desire that it should be true: but every natural man objects to it. If you say that God has a kindness to all, & that those who deserve it shall receive such & such favours; they will not object to it; but say that God has a love to them, all independent of their character while they are yet in their sins; desiring to bring them into the embrace of a Father's affection, then their hearts rise against it. And why? Because in their hearts they hate God, & they cannot quiet the Conscience: but by

But by throwing doubts over the fact that
 God loves them. If a man knew that God
 loved him, he could not have peace in a
 heart which is against God. In the strug-
 gle he makes out that although he ought to
 love God in respect of duty, yet he has
 not reason to love God in respect of what
 God has done for him. (P) This is the condem-
 nation that men have loved ~~the~~ darkness
 rather than ^{the} light, because their deeds are
 evil. The darkness is a man's not knowing
 that God loves him — that his sins are for-
 given, & that he has in Christ all things
 pertaining to life & godliness. And why do
 men love this darkness. Just because their
 deeds are evil. And why should the evilness
 of their deeds do this? Because they could
 not continue to go on with a quiet conscience
 in the indulgence of their sins if they believed
 these things concerning God. And this is
 the reason why unbelief is the soul condemn-
 ing sin. People have often said — if Christ
 died for all sins, — he surely died for un-
 belief too. And if he died for unbelief
 how are people punished for it? I say that
 unbelief is just one of the ways in which
 sin shews itself — whatever shape that sin
 takes, Christ died for that sin, & our unbelief

is the only thing that shews our sin.

But if they knew that Christ having died for sin, was not intended to secure the sinner from hell - from suffering misery, but for redemption of sin that we might return to God & give him glory. Then they would see the consistency that as God is blessing all the unbelievers as well others, to repent & give him glory - therefore all sin is forgiven, & we who were come up for judgment God will visit with vengeance every one who has not returned.

(P) Man is not condemned under the Gentile Dispensation - yes man has not been condemned since the fall, simply because he had broken God's Law, but all along - because when the Light came to the Darkness, the Darkness would not comprehend the Light. This is universally true not merely of those who heard the Gospel, but is true of the Heathen for there was Light even to them. Christ is the true light which lighteth every man that cometh into the world. Paul tells us when speaking of the Heathen; that they are to be judged by Jesus Christ according to his Gospel. What is the meaning of this? Not surely that they are responsible for what they never heard - not surely that they have as high a responsibility as you, but that every

person of every nation, will be judged not according to the Law but the Light of Gods forgiving love which God has sent them.

Now God has sent the Light of his forgiving love to all men. Thus Paul says that "God never left himself without a witness". Now God is Love & a witness of God must tell what God is. And what was the witness? It was Gods goodness in that he gave them rain from heaven & fruitful seasons, filling their hearts with food & gladness. And of what was this a witness? Just that God was forgiving their sins. The Goodness of God was leading them to repentance & the charge against them was that they despised this goodness of God, that should have led them to repentance.

The very invitation to come back, supposes that I have been forgiven the sin of going away. If I have offended my Father & hear that he has shown me kindness — inviting me to return — I would say that he has forgiven my going away & the promise of repentance has ever been a proclamation of the forgiving love of God, which is fully revealed in the incarnation of Jesus Christ — & therefore it is, the light — that lightest every man that cometh into the world.

I do not say that in the case of the heathen there was the fulness of the light: but my having received kindness from God, in having supplied me with food yesterday ^{my} having slept soundly all night - in having awaked in health this morning - while I am a sinner is a clear proof that God has forgiven the sins of yesterday.

In matters of common life if you hear of one man offending another - & he shews ~~he shows~~ that other kindness - people at once say, ^{then} "he has forgiven him" otherwise he would not have shewn him kindness."

In like manner the kindness of God to rebels is a forgiving kindness & from the beginning though in different measures this light has been brought to men in God's ordinary providence, & according to the light so brought them, will they be judged (2^d) It is no unimportant question concerning which I am speaking to you this night, in demanding this of God, that it should be understood that God's love to man from the beginning, that every expression of kindness towards any ^{child} of Adam since the fall has been a fruit of the Covenant of grace - has been a portion of the fulness of that remission of sins which is in the blood of Christ. If they had

retained those sacrifices which God had appointed from the first they would have something that shewed forth the death of Christ before he came, & even something that turned their attention to the shedding of blood without which there is no ~~salvation~~ ^{salvation} but they were whether they knew it or not, continually receiving life out of the ~~riches~~ ^{fullness} that was in Christ.

(2) Now see the difference between the two views of the character of God. It is this. Whether I live, move, & have my being, in a God who ^{has been} telling me over & over again I have committed is forgiven through the blood shedding of his own Son. a being that was loved me a sinner — that has been showing me kindness in every moment of my existence — that is breathing his goodwill in every breath I draw. Who has confirmed this goodness by showing me Christ dying for my sins, that I have & might see what sin is & know the holiness of my God in his very longing, actually longing to dwell in me by his Spirit to fill me with his own holy presence ever desiring to make me a temple of the Holy Ghost. The question is whether this is God, or whether God is one concerning whom I may live & die without.

the slightest proof that he loves me at all. The question is whether God is such a one that if I am to pray to him I must at once not know whether blood has been shed for me - whether he has forgiven my sin - or whether he is one concerning whom it is true that in looking to the bleeding Lamb of God - I then read the just thing for the unjust, I enter into the holiness of God, who gave the just to die for the unjust not that they might escape misery, but that they might return to God. There is a mighty difference for it is not the same God who is worshipped and therefore do I press upon you that if the Lord be God follow him but if Baal be God then follow him. But it is not the same God it is not the same feelings which these two descriptions of God have filled to cherish - it is not the same worship which the two Gods are able to inspire.

The God I ~~worship~~^{approach} is a God to be worshipped with thankfulness because he has shewn me cause of thankfulness, he is a God to be worshipped with holiness, with ardent devoted love, because he is himself love: but the other God of whom

I have been speaking of a God to be worshipped with doubt & fears — a God to whom the sacrifices are to be prayers offered in uncertainty whether God loves me or not; a God to be worshipped without love, because the worshipper is made to look at a Being in whom there is no character of love, but simply that of partiality. ¶ I would now compare the difference between the two sacrifices. We have first of all the worshippers of Baal. Now, were not these men in earnest who made their altars, & killed their oxen & put them on their altars? Were they not in earnest? Surely they were or they would not have done all this. Were those in earnest who cut themselves with knives & lancets till the blood gushed out — who cried from morning till noon: O Baal hear us! They gave abundant proof that they were perfectly sincere. It is in no spirit of contempt or scorn that I dwell on this word sincere; but because it is a sweet word which Satan has used to blind men & make them mistake their being in earnest, for the true worship of God.

Beware of that word sincerity when it is said of a man that he is sincere & in earnest all is well — Pray as often as you please; go to church as regularly as

You may, you cannot be more in earnest than these men were. But observe the cruel character of their worship.

No fire came down from heaven on their altars; but the worshippers cut themselves with knives & lancets. And without any straining I may say this is the character of the worship of those in the present day who are worshipping what I have described as a Baal. No fire comes down from heaven on their altars. no feeling of the power of the Holy Ghost is experienced by them. They consider it daring presumption to speak of such a thing. No fire comes down, but they are all anxiety — they have great doubts & fears, distresses & perplexities — they have sore cuttings of the Spirit with these knives & lancets, so as to produce many bitter groanings.

Observe. I beseech you, that I am not speaking with want of reverence of that which is of God. but with truth concerning that which is of man: because I am jealous of the Lord my God. & I hear men talk as if it were a God-glory-giving service, which people render when they are distressed from an uncertainty which every word of God charges upon them as guilt.

Therefore I speak thus & say plainly that those sorrows & griefs which are often spoken of as if they were a godly sorrow for sin are nothing more than a mere anxiety about safety, & are to be compared with nothing else than the deeds of the priests of Baal who cut themselves with knives & lancets till the blood gushed out.

But O my Dear Hearers! How was it with the true ——— Prophet?

The fire came down on his sacrifice from Heaven & turned it all to fire, showing that the Holy Ghost cometh down on the true worshipper and that the offering of the gentiles is acceptable to the Lord of Hosts; being sanctified with the Holy Ghost & that instead of the darkness & doubts & uncertainty & fear of such worship as I have described as the worshiping of ^{Baal} there is the light & the beholding the glory of God in the face of Jesus Christ.

O! My Dear Hearers!

I beseech you by the mercies of God, by the meekness & gentleness of Christ — by every drop of his precious blood — by the willingness of the Holy Ghost to dwell in you I beseech you

and you do not really feel down at
things like this. You think them as if they
they are some kind of all-
common. But you judge that I am not
even they think of nothing as common
than which give glory to God, or the
reverse. It was a saving of the
great doctrine Luther that he felt it
to be a delightful proof of the truth of
the Christian's faith - that it is that
God & humbled man. And is not this
in the forehead of the doctrine I have
taught? Is it not with his "give
him all glory in testifying of the Lord that
I am saved" is not from looking down
on God, and is it not a doctrine to have
the man - to take from him all credit
when he knows that God has given to
man in Christ all things pertaining
unto life & godliness. Is not this to
degrade God & humble man? First, it
not to degrade God - to cast a veil
over his glory - to give our friends room
to work in every direction - to allow men
to think they have some theology for
being uncertain what the mind of God is.
It is not caused much by the opinions of
the times - by a voice & a cry though it
should be the cry of many voices. There are

but two opinions the true & the false. The
false may vary its form, but there are all
one at the bottom. There are but two
minds — that of God & that of the natural heart
of man — There are but two teachers, the
Holy Ghost & the natural reason of man.

And though the natural reason should
be multiplied by the number of those
who use it, still it is but one teacher,
& so shall one too. And though the
testimony of the Spirit were only to be
found in one man, it would still be the
Spirit of truth which testifies truth —
eternal truth. I have set life & death
before you not as the Prophet of the Lord
did, who gave a simple sign, but I have
shown you what the manner of the
sacrifice is which I would have you
to render ^{unto} God. & how to give glory to
God & therefore though here is not a visible
sign, yet there is a glory in the truth, that
leave you without excuse if you any
longer hold between two opinions. I would
just say to you, if I had no other proof
that God loves you than that I love you
myself I would just say that I love you.

The Holy Ghost is in me will never long
over you with any other feeling than that

which is in Christ himself & there is no other ^{feeling} in Christ but the feeling of God himself.

Do not delay to give God glory, as if there were still some excuse, You have all things already bestowed on You in the gift of Christ & therefore do not tarry. O do not tarry but take up the cross of Jesus receive him to reign in your heart; rejoice in Him as the gift of God to your souls. Think it not needful to delay giving glory to God. I know that the time past of your lives has been more than enough for enjoying your own thoughts & doing your own deeds and going after the council which causeth to err. O' may God give you to receive his word & to his name be all the praise (Amen).

Sermon. III.

I Thessalonians. I, 2, 3 "We give
"thanks to God always for you all, making"
"mention of you in our prayers; Remembering"
"without ceasing your work of faith, & labour"
"of love, & patience of hope in our Lord Jesus"
"Christ, in the sight of God & our Father."

My Dear Friends we have here given
us by the inspired penman, a picture of
Christians as they were known by that name
in the time when this Epistle was written & as
they were found in the Church of the Thessalonians

Their condition was this - that they
were persons in whom were found a work of
faith, a labour of love - a patience of hope
& these three things were in our Lord Jesus Christ
& they were in the sight of God & our Father.

There are five things to which this
verse directs our attention, & which I shall
shortly notice in succession; & then I shall
apply the subject personally.

These five things are
I a work of faith. II a labour of
love. III a patience of hope. IV that
these things the work of faith, the labour of love & the
patience

patience of hope. are in our Lord Jesus Christ, & Vth that this manifestation of faith, love & hope which is presented by the members of the body of Christ in the Lord Jesus Christ is presented in the sight of God Your Father.

(P) The work of faith is the first thing which we are called to consider. I have lately spoken to You concerning the work of faith. Last Lord's day, I said a good deal to you in regard to its character; but, as I conceive that this is a subject of the deepest practical ~~and~~ importance, I now revert to it, & I shall place before you the true conception of it. I shall explain to you what is meant by calling it a work of faith. Faith is expressive of the condition of the mind when the things which God has revealed in his word are before the mind as realities. It is not in ^{the} understanding of what God has spoken - it is not in the seeing of the relation between different parts of the system of truth which the Bible contains - it is not in ^{the} being able to prove that these things are true*, that we find the indication of faith. Faith may be present while all these things are absent from the person, & one may have all understanding so as to understand all mysteries & to speak in such a way as to leave those who hear without excuse if they do not fall down and

* In presenting to another a truth, we often do so on condition that they are true.

worship God, & still the person himself may not have that which is here spoken of. There is the greatest difference between knowing a thing as a Doctrine & seeing it as a reality — between being able to prove to another that it is so, & seeing it as a reality. It is a totally different thing my being able to prove certain things to be true & having that faith which is the substance of things hoped for, the evidence of things not seen. Wherever Faith exists, the matter ~~the matter~~ believed is to him who has it a present reality not a subject of speculation, or of meditation or of contemplation but a subject that is a present reality & the reality of it ~~is~~ not in the description of it. is what constitutes the difference between knowledge & faith. Faith includes knowledge: but there is a distinction between them not that Faith is not knowledge: but that there is a knowledge which is not faith. What is here expressed by faith is the seeing a thing as a reality & of course when it is spoken of in reference to the things of God it means seeing those things as realities which God has revealed as realities it means that the facts which God has declared are standing in my mind as actual facts. This implies that I

know them: but it implies more - it implies that they occupy the place in my thoughts of actual existing things & consequently tell upon my heart as actual things.

In speaking to you last Lord's day of faith unfeigned, I directed your attention to the fact that it is easy for people to fancy they have faith when they have not: but I now press upon your attention the thing itself. When faith is spoken of, it refers to the things which God has declared. I shall shortly state these. They are the things which God has declared ^{to us} concerning our own condition in regard to ~~his~~ character in respect to what he has done for us & in respect of what he is ~~to~~ to do. My own singleness is an object of faith, not of sight:

if I judge by the sight of my eyes & the hearing of my ears, I shall be ignorant of my own singleness. I may know the fact that I am not what I ought to be: but as to just apprehensions of what my sin is, I must receive in the faith of what God has spoken concerning it.

It is not from man that any one can receive just notions of what sin is. In respect of my own singleness, the knowledge

* "mission" and these are the facts in regard to our character and the facts in regard to God's

that I am a sinner is an act of faith in God's word. That I am of a particular character I may learn from looking into myself; but that it is a sin in me to be of this character I can only ^{know} learn in the way of Faith. I have often stated the difference between what men mean when they say we are all sinners & what God means when he says the same thing. Man judges with reference to a standard totally different from that which God judges by. God is speaking of the root of all evil & of the alienation of the heart from God: but we find that that very circumstance upon which God's condemnation turns man uses as an excuse. That tendency to evil which is in man and which God has put his seal upon as the evil thing which his soul hateth, — that very thing man will ^{often} be found using as an excuse for his actual deeds of guilt. Therefore it is that our sinfulness is an object of Faith. Our sinfulness is unbroken enmity ^{to} against God. This fact no man knows but through faith of what God has spoken. As the fact that I am a sinner is an object of faith so the desert of sin is also an object of faith.

People say they deserve punishment; but this is not an honest confession as men use it. Were men conscious that they do deserve the wrath of God they would never be able to receive the least moment's peace or quietness until they saw how they were to escape from that wrath. But men find a thousand excuses for not being what they ought to be. They hesitate not to say that taking all circumstances into account, their temptations, their passions, their natural weakness, that taking all these into account there would be a kind of injustice in casting them into eternal misery, & their hope towards God springs from the feeling that under all these circumstances it would be inconsistent with the record of God's Character that they should perish. If men did really see that they do deserve God's wrath they would have no peace till they saw something that would give them peace apart from themselves altogether.

As our own character is a matter of faith so God's character is also a matter of faith. The two are so linked together that I can never know the one unless I know the other.

What is sin? "Sin is any want of conformity unto or transgression of the Law of God." Unless then we know the law & the

Lawgiver I never can see the sinfulness of sin & therefore it is that right apprehensions of the character of God are essential to right apprehensions of my own character as a creature reared & cherished by Him. I never can know my own moral character I never can rightly estimate my own deservings unless I know what is the feeling of that God towards me & this is a fact which is an object of Faith.

The character of God - that God is love - that he hath loved every man & hath proved distinctly that he does love every man & that in calling on us to love others he has called on us to be like our Father which is in heaven - This is the first thing we have to know in reference to God.

The other is an apprehension of the reality & ^{the} intensity of that love with which God is yearning over ^{those} his creatures: the reality of which love is indicated by every gift of God, & that nothing not even a cup of cold water can ever come to us but what has love in it - & when we drink it we receive ^{in it} a manifestation of love.

This then is an object of faith - but if you come close to the point with men you will find that they doubt of God's love to them & that they have

Sermon III.

no notion that it is of the very essence
of God's being that he should love. You
will find that with them God's love is
an arbitrary thing — that according to their
scheme God loves one man & has no
love at all to another man. Hence
it is that the true character of God
is an object of Faith. Many think
it is an illiberal thing to say that
God only loves some men & that it
is far more generous to say that God
loves all men, meaning that ~~that~~ his
mercy extendeth to all men. but I wish
~~I wish~~ you to see that this is not a
right apprehension of the love of God
which is resting upon all men but there
is a ^{far} deeper thing than this implied
in the expression "God is love". ^{exceedingly} I feel it
awful — I feel it a source of danger to the
souls of men that it is so easy to confound
things so very distinct as the notion of a
mercy or good will extending to all men
with the real love of God in Christ as embrac-
ing & resting upon all men. The things
are apart. The one is a kind of conditional
good will ~~a kind of good will which is not~~
~~looking which is not distinguishing~~ ~~look~~
which is not resting upon any, until
there be a something as it were to draw it out

The liberality consists in this, that it assents to the proposition that the mind of God will love any man if any man deserves it. But this is not what I mean by the love of God: I mean a love which comes forth upon ^{every} ~~any~~ man whether the man be holy or unholy. It is not holiness that draws forth the love of God — holiness fills up the longings of the love of God — but the love of God itself comes forth before all deservings — It is apart from them, it is to the unthankful & the unworthy. Therefore whether a man says that God loves some and not others or that God loves all men because of their deservings, he is equally ignorant of the love of God. The love of God is not excited is not produced by anything in the creature but is the origin of creation & the origin of redemption & it came forth even whilst we were dead in trespasses & ⁱⁿ sins.

It is a very different thing to have such a low notion of what men deserve as to think that you may find some men who deserve to be loved by God, & that God will love those who deserve it from seeing that in truth no man has any deserving to make God love him: & yet

that God loves every man. This then is the second thing that out of it arises the righteousness of God's law: for it would not be righteous in God to Command me to love every man; if he himself did not love every man. But God is justified by every word he has spoken on the subject: for he has told me to love every man -- that I may be perfect as my Father in Heaven is perfect. Such then is the true apprehension of the love of God towards man.

The next point is how this love has worked or what it has done & here comes in the Gospel. Now the word which God has given concerning his Son is that this love which is in God to each of you ~~in respect~~ ^{in respect} of your character -- independent of your deservings altogether, is a holy love -- is an earnest desire to bring you back to God. This is the true character of God's love. It is not the weak fondness of an earthly parent, which may have a tenderness without any moral distinction, but which will often manifest itself in indulgence to what is actually bad: but the love of God which it actually reaches to every man, never did. I never can contemplate for ~~man~~ ^{the} man any other good

than that he should be made like God & should be separated from sin. This is stamped upon the whole character of God's love, & the only way in which God desires to bless you is by turning every one of you from your iniquities: & one is expressing to you what could only have been spoken after the astonishing light of the manifestation of God in Christ, when he is saying to you "Be ye holy as God is holy?" - It is an awful error to feel that if God loves a man therefore a man must be saved & it is a prevailing error at this day, & it shows itself when it is said, "if Christ died for all men then how is it that all ^{men} are not saved?" when this appears to man a kind of contradiction because they say (& it shows itself when it is said) "How is it conceivable that God should have this love to all men & yet that any should perish?" This arises from not distinguishing between the weak fondness of earthly affection & the holy yearnings of the love of God whose affection for men only desires that they should be partakers of a Divine Nature.

This is the distinction between the love of God & this false idea of it which man borrows from his own carnal affections not remembering that God's ways are not

as our way, nor his thoughts as our thoughts. It is saying nothing at all of a man's ultimate safety to say that God loves him with an intensity of love because this love wishes nothing else than that he should be holy as God is holy. Now this I say is also an object of Faith

~~Would~~ ^{man} That man ^{man} be rightly knowing the atonement ² would be rightly apprehending the sufferings of Christ who instead of inferring from them that every person for whom Christ died must be eternally blessed as a matter of course would rather infer that every person for whom Christ suffered must be eternally miserable unless he be made like to Christ. No true apprehensions of Christ's sufferings or of the Character of God revealed in these sufferings would lead one to infer the safety of a person necessarily from Christ's having died for him.

It has been an awful mistake just to take these sufferings as a certain amount of agony & not to know what the Character of that agony was.

If men had known the Character of the agony they would have been saved from error. Their conception is that God demands a certain amount

of suffering: but this is in no respect a true - conception of it: It is not that Christ suffered what I would have suffered: for Christ's sufferings were never in any one respect what man's sufferings would have been: but Christ's sufferings being those of the Holy One in our nature; were a fit channel of remission of sins, & a fit preparation for Him as a High Priest over the house of God.

My Dear Friends, Many many evils have arisen from not knowing the character of Christ's sufferings, had men really known them they would have seen that their real character was inseparable from true holiness: not because he suffered; but because of the manner of what he suffered. This would have been the apprehension entertained if they had understood Christ's sufferings, whereas by throwing a veil over them men have come short of this instruction & gone away with the notion that God just wanted a certain amount of suffering & that this being obtained God's judgment would be taken away for ever so that those for whom Christ died would not be judged at all. but this is entirely a false view of the sufferings of Christ.

This then is another of the objects of faith concerning God the fact of his love

of the character of that love. But the object of faith refers further to what God is yet to do. From the fact of God's being of such a character & having delight to shew us mercy in such a way results God's judgement — God has appointed a day in the which he will judge the world in righteousness, in which he will separate between the righteous & the wicked. —

And it is an Object of faith that God will so separate & that there is nothing whatever in store for those who abide in enmity but the wrath of God for ever: While for those who are reconciled ^{& are} on God's side there is prepared glory, honour, immortality, dominion & power.

Now my Dear friends, I have set before you the facts to which this faith refers — the things which are to be realities to our minds and a man is in a state of faith when his own sin is a reality to his mind his apprehension of it being the same in kind with that which God entertains. — when his own estimate of what is due to sin is one with God's estimate of it & he is in the condition of faith when his apprehension of God's character is according to the truth of that character as Love & according to the truth & verity of

the manner of that love — a man is in the condition of faith, when he is realizing God's future judgements & God's fixed & unchanging purpose of separating eternally between light & darkness; & taking out of his Kingdom everything that hurteth & defileth & that maketh a lie.

Let us now consider why faith is called a work & ~~why~~^{how} it is the condition of the Christian that he is working a work? & why it is spoken of as if faith were a matter of labour & exertion. The reason is this because of the circumstances in which man is believing — because of the many influences which exist the tendency of which is to obscure our perception of divine things the tendency of which is to prevent our being in the faith of them either in the way of forgetting or misapprehending or mixing some error with them in one or other of these ways there is a constant temptation to cease to exercise faith.

yet our being in such circumstances furnishes no apology — no excuse for not living in the vision of them.

~~It is because it is a matter of faith that it is called a work & that we are called to it. If I could not trace a man's present want of faith to anything wrong~~

in himself — to any wilful want of conformity to what God has provided for his ^{having} faith: then I could not blame a man for the want of it. But if it is the fact that in every case in which a man is mingling up any error with the truth of God or substituting anything for the truth of God there will be a cause found in the man himself & a cause for which he is responsible because he need not have been influenced by it, then is it a thing in respect of which to warn men & to reprove them. All these temptations are suggested by the present evil state of things & are all to be referred to the existence of the devil: & they are all through the flesh. There is no moment in which I am thus found without the right apprehension of my God that it cannot be referred to my own evil nature. — If I look away from God it is because of something which promises me pleasure or it is because of something which tempts me by the thought of ease. The glory of a Christian is to crucify the flesh. This implies a constant killing of something which has ^{such} a tendency to rise up & that ~~at~~ the moment you cease to press it down that moment it rises up. It is from yielding to this

tendency that a man is justly condemned when he is not in the clear vision of the truth of God.

The natural man's cravings for enjoyment would starve if there was nothing to feed them.

There is in the present system of things—in the present modes & practices—in the present tone of conversation—in the present way of judging between right & wrong—in the present mode of awarding praise or dispraise—in the present way of saying what is or what is not worth attention, the origin of principles which the word of God condemns & it is to this that ^{the} reference is made when it is said that the world is the source of these temptations. It is in these things that the natural man finds out what he can feed upon. It is because we are constantly surrounded by things so fitted to influence us, that faith is called a work.

I do not conceive of the operation of the Devil as occasional but that he is the spirit which now reigneth and worketh in the children of disobedience. Men are constantly either serving the Devil or God at every moment in which they are not serving God, they are serving Satan. The whole system that is opposed to the mind of God is animated by an evil principle—is superintended by an

evil being - is gratifying the wishes of the prince of darkness and in every man's mind of a man's being in which he is not giving glory to God he is meeting the wishes of the prince of darkness. In these circumstances being we have a nature capable of sinful enjoyment, & continually craving for that enjoyment - being we are in a world capable of affording that nature its sinful gratification - being that this is the condition in which we are called to glorify God to live in the constant vision of God - to judge according to the unchanging truth of God therefore is it that the work of faith is truly & indeed a work - therefore is it that which needs & calls for constant watchfulness - constant circum-spection.

"The labour of love." I do not at present dwell on - the expression "love", having occupied your attention with it last Lord's day. But what is the amount of the expression "labour of love"? It means the working of love - the kind of exertion which is the spontaneous effect of being full of love. A person who is constantly in the condition of working the work of faith is one who is constantly in the condition of ^{seeing} manifesting the character of God as manifested in the work of Christ.

The love of God has become light

in the work of Christ & the person
believing this truth, has this love flowing
in to him in the Channel of his faith.

The character of God unveiled in the
face of Jesus Christ is continually flowing
into his mind, & becoming in him a
light.

Now what is here spoken of
is the labour of love. Having come into
a man love cannot be idle in him.

Being possessed of this love—having
the mind of God—sharing in God's
feelings we will be occupied in the way
in which he was occupied who was full
of the divine love. Christ. God in
our nature ~~I~~ went about continually
doing good, actual good not what men
would call good: but the will of his
Father. Now where the same love is
it will work in the same way. The
labour of love is the going about con-
tinually doing good. It is the working
of love in a man himself. It is a
very different thing: to say that because
God loves the poor, therefore he bids me
feed them & because he orders it therefore
I do it, from saying God has taught me to
love the poor & I have to be his instrument
in feeding them. Christ's labour of love
implies love in its yearnings over man its
desires

that man should be made like God.

So this love when it comes into a man desires the same things for men which God desires for them: & so the true character of the labour of love is that it is a continual going about in the spirit of Christ to accomplish the will of God. The work ^{of that} alone who feels himself not under constraint: but who yields himself under the power of the same love which is in God to be employed in furthering the ~~work~~ objects of that love.

"And patience of hope". Hope has a reference to future things. That which a man seeth he no longer hopeth for.

Hope does not at all imply uncertainty it is expectation — but it is not an uncertain expectation. Hope does not mean anything uncertain when it rests on a certain basis: if my hope be turning on the promises ^{of} or will of God, it must be a sure & certain hope. Now the object of this hope is that which God is yet to do. — It is the expectation of the day of judgement which is the glorious prospect held out to the saints of God; & in anticipating which they rejoice. They rejoice in the prospect of a time when God will remove every

evil thing from his kingdom: & when there will be nothing to mar the beauty of the kingdom of God on earth. Now this hope is set before us under the character of patience — "the patience of hope". I wish to dwell on this expression patience.

Patience implies something to endure: — some wishes ungratified, & the gratification of which is matter of desire. Now the patience of hope is the condition of mind in which in the prospect of the things hoped for, I peacefully endure the present state of things. It is being contented to live.

It is often spoken of as a remarkable thing that a person should be quite contented to die; & it is often said ^{concerning} a death bed scene that the person seemed quite contented & resigned. This language is most dishonouring to the truth of God. It is in respect of living & not ^{in respect} of dying that a believer needs patience — in respect of remaining & not in respect of going hence for his heart is in the heavenly places with Christ Jesus & where a man's treasure is there will his heart be also; & consequently it is the prolonged separation between a man & his treasure which calls for patience, & not the summons to go & enjoy it. It is therefore quite dishonouring to the truth of God so to speak

A man is a Christian with whom it is a matter of resignation to be contented to live. How is it that in respect of a world which people are anxious to live in which they are unwilling to leave - how is it that in respect of continuing in that world we have need of patience?

It is because where the work of faith is - & where the work of faith produces the labour of love there is need of the patience of hope. The man who has not been brought into a condition which has converted the men of the world into enemies - which has made the world an evil place has in him nothing of the work of faith & labour of love.

Let a man be living in the faith of these things which God has revealed seeing this world as God sees it, with his eyes open to all its abominations & feeling the evil about him a ^{source of} continual ^{sorrow} grief, at the very time when he is looking forward to a reign of righteousness. Let a man be in this condition & he will see his need of patience to endure that which is about him to endure the sight of it to endure the grieving of his righteous spirit by it - to be able to behold its abominations day by day

But when you consider that this man cannot be idle, I just look on & sigh & silently mourn over it. But that he must be up & be doing that he must set himself up to see & overcome & attack sin in the strong holds of sin, then you will see how the man who is thus labouring with the labour of love has need of this patience of hope. ~~So~~ what is his condition? It is that he is animated by a principle of love which is full of condemnation to every natural man around him — that he is estimating their evil state with an entire abomination of it: & that thus seeing men & sharing in God's longing to bring them back to God, he goes among them not in the cold feeling of doing his duty — not in the way of saying I will tell them their duty; & if they don't do it I cannot help it — but in the very feelings of Him who came among us with a heart seeking our good. — How little comfort would it be to a loving parent seeing a dear child going on a bad course to have it said to him. You have told the child what he ought to do & if he has not done it; how can you help it. This would not satisfy

a parents heart. And so if a person has received the love of Jesus into his own heart so that he loves every man he meets, then he will be even contented to die for them: for it is not what he endures for them that grieves him, but it is after the manner of the grief which a Father feels when he sees all his pains bestowed in vain upon a child who is only recompensing hatred for his love.

Thus then is the condition in which men need the patience of hope — a condition in which there is in them this love for sinners, which in loving men goes forth among them testifying of their evil state, & weeping over them because they will not listen to the voice of reproofing love. I beseech you to see that this is the patience of hope — it is not the consciousness of my doing my duty. —

"In our Lord Jesus Christ" — This condition of working faith — of being found in the labours of love & being in the patience of hope in our Lord Jesus Christ is in a condition in which a man is found in Christ. It is not found looking to Christ, but in Christ. That is to say, if you ask how this man comes to be in the condition of

having these things in him, the answer is, he is in Christ, a living member of the body of Christ, he is in Christ, a living Branch of the true Vine. ~~That~~ Christ is in him by faith, & so he is in Christ. The life that is in him is the life of Christ in him. And it is not in the exercise of his natural faculties that he is in this condition, but if there be in him the work of faith, he is working the work in the strength of the Holy Ghost, whose strength he has received through Jesus Christ. Christ being in him by his Spirit the man is cherishing Love by the Spirit of Christ in him & if he is cherishing the patience of hope, it is not that he himself is capable of grasping the glory that is to be revealed but that Christ in him is revealing it. This is the meaning of the expression "in Christ". It is the difference of between a person having these in himself & his having them in the Spirit of Christ that is pressed upon the attention.

"In the sight of God & our Father" It is not in the sight of Christ, but it is in Christ. Here your attention is directed to God the Father as looking upon an object of which I am a part and that object is Christ God in man.

nature. The condition here described is the condition of persons as members of the body of Christ presenting before God the Father their exhibition of working the works of Faith, the Labour of Love & the Patience of hope.

This may assist you to understand the true nature of the Intercession of Christ — this may assist you to know the true character of the headship of Christ, & the true place of Christians, & the true conception of our being included in Christ & being a part of Christ. It is that Christ is our living head — that the Spirit of Christ in us makes us know ourselves a living part of Christ, & that the clear exhibition of Christ himself in glory is the exhibition of one great whole, Christ being the head ⁱⁿ the church in glory, as also on earth; we being the members of his body & that this great manifestation is in the sight of God and our Father.

There is no one part of the truth that has a more strengthening ~~and~~ purifying power than that which I am just now referring to. It is a strengthening power inasmuch as when I am seeking to be holy as God is holy I am considering that it is not I but the Spirit of Christ in me that is to make me holy.

Were it otherwise I could not expect to attain it, but if the Holy Ghost does this in me then there is nothing too high for me to look to. I have provision for it all in Christ.

Thus is it a strengthening doctrine & so also is it a purifying doctrine. I can never stop a man to seek after a character which he has no hope of possessing.

You must give him the intimation of strength to be holy before you can bid him be holy. Therefore as it is a strengthening so also is it a purifying doctrine. Repentance implies the firm purpose of and endeavours after new obedience. Now it is impossible that these ~~things~~ ever can be in the person who does not see this new obedience within his reach. Put it beyond a man's reach & you need not expect him to pursue it, for that were madness: but let me see that I have strength, though not in my self & then you may expect the full purpose of & endeavour after new obedience.

Put this doctrine in contrast with that in the belief of which people live. The language of multitudes in this land is "We will do the best we

can. & God expects no more from us." This is not saying God will work in us. The Apostles expectation of doing all things is in consequence of the provision where with to do them, which he sees in Christ. Men's expectation of doing a little is in consequence of their wishing to do the best they can.

Thus contains the answer to the ignorant ^{speech of} people who say "you are expecting too much - more than man can render. I say ~~that~~ I know that I am expecting too much - I am expecting that of which man can render me nothing at all. But then it is not from man as man that I am expecting anything. I expect not fruit from the branch, as a branch: but as a branch of the true vine: not from men as men: but supposing them to be living in the strength of Jesus Christ. Oh that outside kind of religion with which men are so contented - how fruitful it is of error: which would expect nothing higher from Christ: but just a ground of peace. If you just mark the words "in Christ" you will see the character of the exhibition.

It is the exhibition of perfect holiness in the Head & the same holiness in the Saints the members of the body of Christ according to the extent in which the Spirit of Christ is in them. Oh this is the thing on which God the Father looks, this is the thing in which he delights — this is that which was the object of the incarnation of the eternal word — & this is the thing which obtained when the objects of ordaining a kingdom in the hands of a Mediator have been accomplished.

Now My Dear Hearers!

I would very shortly conclude with a practical address. I speak a few words first to those who are sympathizing to a certain extent, more or less, in what I have spoken: who are conscious to themselves before God, that they are more or less found working this work of faith & labour of love & experiencing this patience of hope. I beseech you, consider the meaning of the words, "work," "labour" & "patience"

What I wish to speak of to you at present as the Holy Ghost may speak by me — what I wish to impress on you first of all is the work — that you are to realize to yourselves how great & mighty it is.

that the foundation of this temple is laid in troublous times - that your condition is to be like that of the Jews who with one hand were prepared to fight & with the other ready to work. There is nothing in which Satan is more successful than in making the children of God lightly to estimate the difficulties of the present work & thus leading them to be indolent in the conflict. It is a very terrible thing that people so little know the truth, that the Devil is going about continually as a roaring lion seeking whom he may devour; & that he is the Father of lies, & makes use of our deference for what man is, for the purpose of preventing us from giving glory to God. - It is a terrible thing that Satan is so constantly near us - & so constantly working to draw us so far from the right path & that men are so ignorant that he is doing so. Look about you and count the cost; & let your eyes be opened & watch & pray.

As to the labour of love I would press this upon your attention, love is here spoken of as a work a labour, & it must be so in this present evil world so long as you are surrounded by that

which is the very opposite of it. Oh the children of this world are wiser in their generation than those of light. & it is painful to contrast the activity of the principle of hatred with the very little activity of the spirit of love. If I look to those who have got the true light in them, how very little of what I hear from them, can I trace to this activity of love.

This love is not a contemplation such as a person might ~~feel~~ cherish, sitting on some rock in the ocean, without any human being near him: but is of an active kind which is to go forth to the destruction of the evil that is about him.

My Dear Friends, You have need of the "patience of Hope" — but what is it? Not the patience which a man needs who is to bear an insult — not the patience which a man may show, who may be content to bear with a thing just now knowing that he shall yet be avenged: — but the patience of wounded affection — the patience of love rejected — the patience of love scorned — the patience of the Lord Jesus who on the cross said concerning those who were going to put him to death "Father forgive them. It is the patience of Stephen the first martyr who was stoned to death praying that that sin

might not be laid to their charge. It is patience not simply to submit - to endure - but to love still. This is the patience of hope & I beg of you to observe, it is all in the Lord Jesus. You are to have all in so far as you are ⁱⁿ Christ, & this in the sight of God & our Father. Oh! this is full of consolation & interest. It is in the sight of God, that is, it is in the sight of Him who is the ruler of all things. It is said to be in his sight because they are things which he can look upon, & which he will dwell upon with delight. It is surely a great thing to know - whatever men may think that in this condition you are working in the sight of God. But the apostle has added "our Father" to put in the greater tenderness. It is not merely in the sight of God, but in the sight of one who is looking on with all the tender interest of a Father with a Father's approving smile - when we are meeting the desire of his fatherly love & with a Father's sorrow when we are not meeting the wishes of a Father.

This is the mighty power which is contained in the last part of the verse.

• Now a word to those who know not these things. My dear Hearers, I know well how unwilling any person is

to recognise himself as of this description
to see what is now spoken as intended
for him. But nevertheless I must speak
& beseech ^{you} ^{might} you however unwilling still to
do your duty. And now I ^{say} to those of whom
it cannot be said with truth that they
are working this work of Faith — this
labour of Love — or that they possess
this patience of hope in the Lord Jesus
Christ, & in the sight of God and of our
Father — I would beseech of these to
to consider what it is that is said. The
work of faith you are not working unless
these things which I have stated be realized
by you, and therefore the person among
you who is not knowing God's love to him
who does not know that love as coming
forth to bless — who is not seeing the
amount of that love in the work of
Christ for him is not merely not work-
ing a work of faith: but he does not
know even what ^{the object of} faith is — & therefore
it is impossible he can be working the
work of faith. And here is the importance
of knowing the right views of God, that
if you do not know the mind of God towards
you, you cannot be Christians because
you cannot work the work of faith. As to
the labour of Love whatever amiable

there may be in your characters, there cannot be in you the labour of love — unless there is in you the love itself, the love that is in God, & this cannot be in you so long as you ^{do not} believe that it is in God. How can you cherish the feelings that God cherishes unless you know that God cherishes these feelings. The love begins with God — it flows into you when believed according to its own nature & therefore it is impossible that you should be glorifying God in the labour of Love unless you sympathize in that love. And as to the "Patience of Hope", it is quite enough ~~quite enough~~ to refer you to what I have said about being resigned to live & die to prove to you your ignorance of what is meant by the patience of Hope. Most of you will acknowledge that you are conscious of living to the present scene, & that it would be self-denial to be cut off from the things around you: then is it not manifest that you have not yet known what is the patience of Hope? that you have not yet seen the world in that light which would make you to have need of patience? & that you are still pleased with that condition of men which made

Christ a man of sorrows. But I wish you to see that it was nothing else but the joy that was set before him that could make him sustain that sorrow. Again as to the being in Christ: no one expression has more power to ascertain to you your own true state. Are you conscious of feeling through the power of the Holy Ghost in you, that you are living in a condition in which you are seeing not after the sight of the natural man but in the spirit of God? Then again are you indeed in Christ in the sight of God, & are you conscious that when God looks on Jesus Christ, & on the body of Christ ~~in the affection of the spirit of Christ~~ & sees the ointment that is flowing from the head of the High Priest down to the skirts of his garment. — Are you conscious that when God looks on his Son and is contemplating with delight the power of the Spirit, God sees you in this state — are you conscious ~~that~~ that God recognises you as a part of this great thing & might single you out as one of the members. Again do you not see the might of the Holy Ghost the power of the ~~truth~~ of God, a clean thing coming

out of an unclean — love where by nature there was nothing but enmity — holiness where by nature there was nothing but pollution. I ask you, do you know & approve with principalities & powers in heavenly places, that it is worthy of God to have given his son to die for sinners?

I speak to you individually & ask you if God could say of you there is a proof that it is worthy of Him to give his son to die for sinners — to become incarnate — see in them that all this forgiveness — all this suffering — all this love was a righteous preparation, for a worthy object & was wisely bestowed — This is what God can say of every true Christian. This is what is meant when it is said that by the church is made manifest the manifested wisdom of God. There is no wisdom manifested in those in whom this work is not taking its effect. But divine wisdom is manifested when it is seen that light is coming out of ^{the} darkness, & love out of the hatred, because of the knowledge of God in the face of Jesus Christ. My dear hearers, ^{may} you have come to think, there is no darkness with God — & the children of God are not children of the night but of the day. May God bless his word. Amen.

Notes
An Address to an Elder:—

The Rev. J. M. Campbell of Kent.
Delivered after the preceding Discourse

You are now an Elder of this Parish & occupy the place of an Elder in the Church of Christ—in the "house of the living God, the pillar & the ground of ^{the} truth." You are now occupying this station in that body whose high calling it is to show forth the glory of God in the face of Jesus Christ—& of every member it is expected that they be found showing forth this glory—You are called upon now not merely as an individual but as one clothed with authority by the Head of the Church, to testify in every way the love of God to sinners, & to be found setting forth that which maketh men wise unto salvation. I would speak to you of the high calling to which you are called—of the high hope to which you are called—and of the high station in which you are placed—The high calling wherewith you are called is this, that you should, in the Church of Christ, shew forth the mind of Christ, as one

taking a care of those whom Christ purchased with his own blood — as one who is of God as one ^{who is to be} ready in all thankfulness and love, to bear testimony to that which is according to the mind of Christ and as ever ready to help those who are ignorant and out of the way, telling them by the living language of your own conduct how the great Shepherd would have them to conduct themselves.

You are called to discharge this duty, & to present this character in the various circumstances in which the people may be placed whether of joy, or sorrow — whether in what men call adversity or prosperity you are called to discharge this same duty — whether you are among those who are opposing or receiving the truth of God.

One testimony you are to bear — testifying that that joy alone is of God which is Godly joy & that that sorrow alone is acknowledged of God which is Godly sorrow on account of sin. — And when men are testifying against God you are to testify that God is long suffering. — And ^{when} you meet with men who are acknowledging the truth — you are to be found testifying that it is God in them.

and not they themselves. You are as one having charge of the fruit of the preached word. & it will be a part of this duty that as God presents various open doors of access to peoples hearts, you be at hand to enter in at these doors.

And if sickness or loss of friends or of worldly goods dispose men to seriousness that You be found ready with a word that shall draw them to God. And if a manifest breach of the law of God has marked them out, that You be ready to guide their thought to that which is the root of all such outward manifestations - that they may not be found wrestling with the outward man; but that they may be made to know that out of the heart proceedeth all evil things & if the fountain be polluted so will the rills which issue from it.

God has given the promise of a high place in the Kingdom of God to those who occupy without reproach a high place now in his Church. Just as there are various circumstances, & some of peculiar difficulty & responsibility, in which men are called to glorify God, so are there in the after dispensation circumstances of peculiar felicity. Not that I ask you now to be reconciled to present pain & suffering, but that I ask You now to ex-

experience what the patience of hope is, which is connected with the labour of love & in all that to which your love to others will expose you, as you will be made to bear the conduct ^{of} sinners, will you by thus being made a partaker of the sufferings of Christ be prepared for the glory that shall be revealed.

While thus called to great & arduous duty Christ the head of the Church has gifts for you according to your office. You are now to receive gifts from Christ as well as to receive from Him at last the reward of the inheritance.

It is Christ that is to give you might & wisdom, & strength ^{to fit} & endow you for all the duties of your office, so that in his own strength you will be his servant.

It is because Christ has gifts for men according to the duties to which he calls them that I call you to the duties of your Office, and the labour of that office I hold forth the reward of discharging it faithfully. I set these things before you & I beseech you to be much in prayer, exercising faith in the willingness of Christ to give you all needful wisdom & strength.

There is a peculiar ground of faith which you have in respect of

your peculiar responsibility. Every person has in Christ all manner of good gifts, according to their situation as witnesses of the truth. but when we are placed in peculiar circumstances we are to exercise faith in Christ for the peculiar strength that is necessary.

I now recommend you to him who is able to strengthen you.

And now my people, I desire to remind you of that which was spoken on a former occasion. Christ is dealing with us not on the principle of giving us talents even for the edifying & caring for the Church. If a man has talents he is to count them as loss in this matter he is to count all things but loss for the excellency of the knowledge of Christ. Usefulness in an Office bearer as to edifying the body in love, is not in proportion to what he is by nature, but to the gift of God that is in him. -- Now out of this fact, that the Minister, & Elders, or any Office Bearers in the Church, or Parish, are useful not from their natural, but their spiritual gifts. Out of this fact arises your responsibility

If it were on the natural gifts .. that their usefulness depended you could in no way influence or controul these: then you would have had no responsibility -- but if their usefulness depends wholly on spiritual gifts, then you have responsibility & it is laid upon you to bear the burden of those who bear rule in the Church -- it is laid upon you that you have Pastors & Teachers who will rule in the Spirit of Love -- it is laid upon you that you pray for them. This is what I now desire to press on you that you are called to be to them the channels of all manner of spiritual gifts & graces.

Thus in reality you will not be found behind in any other thing. You will be prepared to hear the voice of God speaking by ^{your} Teacher & Rulers in answer to your own prayers; you will be asking God to speak & act in love towards you through this instrument & you will expect to meet God in Him. Oh that you understood what it is in every thing to be asking an advice or a counsel of God & then expecting God to use the lips of men in answer to your prayers. Then would you be in your proper place. Then would the office Bearers be in their proper places. May God give

us all to understand these things,
 & to his name be praise.

Amen ———
 ———



Sermon.V.

I Peter I. 7th "That the trial of your"
"faith being much more precious than of gold"
"that perisheth; though it be tried with fire, might"
"be found unto praise, & honour, & glory at the"
"appearing of Jesus Christ." (read from the 3^d
verse.)

My Hearers!

I have read the verses
preceding and following our text, because from
them we learn more distinctly what was that faith
in which the people were living to whom these
words were written, & in particular, we have
our attention directed, to a part of their faith,
which is very little a part of ours; & which
is in very few instances in the fullness of extent
in which it was with them. I mean the prospect
of the coming of Christ, the prospect of the
glory which is to be revealed. —

Previously to entering upon the consider-
ation of our text, I direct your thoughts to
the circumstance, that the expectation of these
Christians, was supposed to be resting on some
= thing which they were not to enter into the
enjoyment of at death: but something, into the
enjoyment of ^{which,} they were to enter at Christ's
appearing. See this first of all in the 3^d verse

verse. They were "begotten again unto a lively hope" by the resurrection of Jesus Christ from the dead to an inheritance uncorruptable & undefiled & that fadeth not away reserved "in heaven" for you, who are kept by the power of God through faith unto salvation."

Now while the inheritance is reserved in heaven for them who are kept by the power of God the salvation is a thing "ready to be revealed in the last time" not at the time of death but "in the last time." The trial of their faith, will be found unto praise, & honour, & glory: not at the hour of death but "at the appearing of Jesus Christ." And again at the 13th verse when he calls on them to gird up the loins of their mind, to be sober, & to hope, to the end "this hope is to be for the grace which is to be brought to them, not at the time of their death but at the revelation of Jesus Christ."

I direct your attention to this repeated reference to their expectation^{as} resting on some thing into the enjoyment of which they were to enter at the time of Christ's appearing.

And now I seek to set before you the succession of subjects which in this 7th verse will engage our attention "That the trial of your faith being much more precious than of gold that periseth, though it be tried with fire might be found unto praise &."

"I know, & glory at the appearing of Jesus Christ."

I consider first what this thing, this faith is, which is to be tried. Second, wherein the trial of it consists. "If need be ye are in heavings." verse 5th "If need be" as much as to say, if, there was no need for it, it would not be the case. Third wherein the preciousness of this trial consists which God accounts to be much more precious than the trial of gold ~~which~~ which perissheth. Fourth when that preciousness shall be revealed, & what is meant by the praise & the honour & the glory, which shall come from the trial of this faith at the coming of Jesus Christ.

Now the faith here spoken of is of course the faith of the Elect of God which those had to whom he writes addressing them in verse 2^d as "elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience & sprinkling of the blood of Jesus Christ". The obedience & sprinkling of the blood of Jesus Christ means the same thing as the expression used in the first part of the Epistle to the Romans — & it is the faith of the Elect of God that is expressed by it.

They are addressed as elect persons, whose election was manifested by their sanctification unto obedience & sprinkling of the blood of Jesus Christ.

The condition in which they were was one into which they were brought ^{through} the power of the Holy Ghost, ~~and~~ ^{who} in placing and keeping them in that condition, was working in them — the obedience & sprinkling of the blood of Jesus Christ.

This obedience & sprinkling was in other words the same thing as the faith, which is here said to be tried, & the trial of which is said to be precious.

Now this obedience of faith & sprinkling of the blood of Christ, is expressive of receiving the truth as it is in Jesus. The obedience of faith, is the receiving as true what God says is true; & the sprinkling with the blood; is the having what is contained in the blood resting upon my conscience; where it does rest, when I believe what is contained in that blood. So that there is nothing more in the expression your faith" than your belief in the record which God has given concerning his Son.

Now what I wish to direct your attention to especially in regard to this faith is a view of it particularly referred to in this passage as justifying faith which I have not hitherto pressed much upon your attention. We are said to be justified by faith "Through this man is preached unto you, the forgiveness of sins & by him all who believe are justified from all things from which they could not be justified by the Law of Moses". Now in the passages in which the righteousness which is by Christ, is spoken of, there is a constant reference to the future as well as to the past & that future is the future judgement &

it is in general connected with a passage in the prophecies of Isaiah which is a key to the whole of them; & to which I now direct your attention. Isaiah 28. & 14. "Wherefore hear the word of the Lord ye scornful men that rule this people which is in Jerusalem: Because ye have said, we have made a covenant with death, & with hell are we at agreement: when the overflowing scourge shall pass through it shall not come unto us: for we have made lies our refuge, & under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgement also will I lay to the line; & righteousness to the plummet, & the hail shall sweep away the refuge of lies, & the waters shall overflow the hiding place."

Now this passage, in which God announces his laying a foundation in Zion, & his purpose (having laid this foundation) to lay judgement to the line, & righteousness to the plummet, obviously teaches two things, that on the day in which God will do this, those who are resting on the foundation which God has laid in Zion, shall

not make haste, & that, on that day, every other ^{refuge but this} foundation shall be swept away. — I am anxious you should see the connexion between this language & the righteousness which is of God by Jesus Christ. — see Romans IX. 30.

"What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of faith: But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone; as it is written, Behold, I lay in Sion a stumbling stone, & rock of offence: and whosoever believeth on him shall not be ashamed."

Thus we have here the passage ~~has~~ quoted, which I have just read to you from Isaiah. Again in the Xth Chapter at the 9th verse it is said "That if thou shalt confess with thy mouth the Lord Jesus, & shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

At the 11th verse "For the scripture saith, whosoever believeth on him

shall not be ashamed" Now connect these things together: & there is another passage in which the preciousness of Christ is held forth — see I Peter II. 6.

"Wherefore, also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: & he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto Them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, & a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed or as it should be translated "being disobedient unto that thing whereunto they were appointed."

Now observe the connexion between the righteousness which is by faith with reference to that time when God will lay judgement to the line & righteousness to the plummet & the issue see ^{1st} IV. 17 "Herein is our love made perfect, that we may have boldness in the day of judgement: because as he is, so are we in this world."

Now I am anxious to fix your attention on this view, that while

justification by faith is a condition of present peace & Confidence through the work of Christ. yet in the word of God, there is a continual reference to that future day, when God will by judgement to the line & righteousness to the plummet, & when the hail shall sweep away the refuges of lies, & when that peace & Confidence which are now enjoyed in faith will be justified & acknowledged by God & when confusion will come on all who rest not on the foundation laid in Zion; then will be literally fulfilled that word "he that believeth shall not make haste."

The reason why I turn your attention to this view of the subject, is because I know that when a person says to a man, his sins are forgiven, there is often conveyed to the mind of the hearer an idea that is not in the mind of the person speaking: & it is this, that he supposes you mean to intimate to him that there is no wrath to come - that there is no wrath awaiting the wicked - no misery to be poured out on those who remain in a state of enmity to God. If this were the thing meant it would be a thing which none could believe who enter into the character of God: for he has put an eternal curse

on sin I will never take it away. & in this having made Christ a curse for us, he did not do it to bless us in a state of sin. but to bring us out of it, & bring us back to God.

The present condition of the world is, that God is not imputing sin to men. & while I turn your attention to the words: "He that believeth shall not be ashamed" it is to show the connection between the announcement of the present forgiveness of sins, & the future judgment.

Now this is the passage in which we will find the fullest illustration of the plan that God has adopted regarding man, in which we have a faith to be tried, & the trial of that faith unto praise, & honour, & glory, at the appearance of Jesus Christ. There is something which God has announced to man to be believed. the faith of this thing will expose to trial, which trial will at the same time strengthen the confidence in God in those who believe. In respect of the world, they will be exposed to trial: in respect of God, they will have confidence towards him. When the day comes that God will judge the world, then God will manifest

the real character of this faith - then God will acknowledge the confidence which was really placed in him; & will shew, in regard to the trial to which the faith was exposed, that it was a right thing for it to have been exposed to this trial. —

Now the faith which is tried is the faith of the work of God in Christ. And I shall state shortly, the particulars of that work, which I have so often illustrated to you. Concerning the work of Christ the first thing to be remarked is that Christ has already come & made atonement for our sin: that by the one sacrifice which he has offered for sin, he has put away sin, so that sin is not now to be found — is taken away out of the place where it stood, so that it has no longer any existence as a ground or a reason for any want of confidence in coming to God — and the faith tried is a faith in this, that ^{Christ} God has put away sin by the sacrifice of himself. The next part of that faith is that Christ has the Spirit for men: the barrier between man & God being removed, to him they have now free access & in Christ the strength of the Holy Ghost whereinto to draw near.

The third part of that faith is that God will yet reveal Christ as Judge, & as King, to reign in the glory of a sovereign, & with power, & in the exercise of that power, dealing with those whose sin he had put away, according as they have received or rejected him as their King. It is in reference to the last of these three things that I mean at this time to occupy your thoughts; but I have referred to the other two, because the judgement will turn on the reception or rejection of the two first —

Consider then the situation of a person believing that Christ has put away the sins of men; that Christ has the Holy Spirit for men. that in the strength of the Spirit, they may serve & glorify God; & believing that God will judge men through Christ, as those for whom he did these things, & for whom he has this strength. This is the light in which he is seeing every act of the sinner against God; This is the knowledge concerning the past, present, & future, in which he looks around him on all things, & sees how he who has this knowledge, & is in these circumstances, will be influenced, & what will be his

heart & feelings in his conduct to those about him, & what will be the trial of his faith. The first thing taught us as to these circumstances is his personal peace, knowing that God so loved him; as to make himself a sacrifice for ^{his} sins, he cherishes a child-like confidence towards God, in this knowledge of God's mind towards him. — The second thing in his condition is that he serves God in the strength of the Spirit, knowing that the deep things of God are in Jesus Christ, in whom are hid all the treasures of wisdom & knowledge* that are hid in Him.

So it is not only that he has peace towards God: but that his condition is one of light & knowledge concerning the deep things of God; that by the power of the Spirit, he is carried into the secrets of God's character, made acquainted with God's mind and will; that the words by which God's character or his attributes are expressed are not to him mere words: but he knows & enters into their meaning. ~~When he~~ when he speaks of the love that is in God he knows what that love is because by the Spirit dwelling in him he is carried into the understanding of that love. So it is with the holiness

* omission his life is a walking in the Spirit & in the strength of the Holy Ghost drawing out of
 the knowledge

the righteousness of God. Regarding the last, he is made to see the principality which he acts in the exercise of that power in which he reigneth over all things.

And the truth of God is not with him a mere word; for he is carried by the Spirit into the understanding of that unchangeableness which is part of God's character, that with him there is no repentance no variableness, that he is the same yesterday to day and for ever.

He is carried by the Spirit to know the real stability of all things, the real Key stone of the universe. By the knowledge of the work of Christ fear is not merely removed, & confidence imparted: but he is carried up and made to share in the mind of God & enter into God's character, & to know who that God is who governs. Apart from other creatures, apart from looking at outward things, apart from looking at the future, there is this knowledge of God's mind, which carries him up into the enjoyment of God. If he looks around him & views past, present, & future, he sees God & in entering into his character, he is made to find delight as to what he is & he sees him now, as purposing to

give his own blessings in due time to those to whom he is imparting all this access. He sees the present world in all its state of rebellion & enmity against God; not as the world sees itself: but just in the light of the visions of God's love & character which he receives by the Holy Ghost. So when he grieves over unrighteousness it is in the knowledge of what unrighteousness is.

He knows what it is for men to sin against God: because he is dwelling in the knowledge of that God against whom they are sinning.

At the same time he is finding that there is nothing that can possibly harmonise with that sovereignty of God, nothing which can agree with his being God over all; but this that the present awful state of things should be only temporary that this should come to an end, & that any peace or happiness enjoyed in sin should be what will shortly pass away & that there must come after it a state of things to accord with the character of Him who is of purer eyes than to ~~be~~ ^{be} ~~look~~ ^{look} upon sin without abhorrence, & who will order the permanent abiding state of the universe, according to his

hatred of sin & love of holiness. Now in looking forward to this future state in which righteousness shall shine forth as the sun, he is looking not merely on the present, & future, & find^{ing} consolation in regard to them: but he is led into the knowledge, that God's endurance of the present state of the world is long-suffering & not approbation, & in the knowledge that God will show at last distinctly & universally what it is he loves & what it is he hates: what it is he approves & what he condemns. In this he is carried more & more into the understanding of the character of God; & so between the two things—

God revealed to him in what Christ has already done, & God revealed to him in what Christ is yet to do — he is continually carried forward in the spirit more & more into the mind & will of God — Thus he is made to be altogether reconciled to God, altogether one of God's followers altogether one of God's adherents altogether one of God's loyal subjects. In this state of things he is kept by the faith of what Christ has done, & of what he is yet to do.

It is out of this condition the trial comes: it comes out of his reconciledness to God as the Governor of all things, his

being on God's side, & standing forth for God demanding for Him the glory that is due to his name. There is an idea of mercy, of goodwill in God towards us, which people may receive, & under the influence of which people may come to have much peace, & much comfort; & under the influence of which people may be delivered from many cares, which still is not the knowledge of the true God; & which is to be distinguished from that faith in God, which is here spoken of as tried. If a person has just this notion "God loves me, God wishes me well, God desires my good" this may make him contented with whatever God does, & receive with welcome whatever God sends ^{there} & he may pass through life saying "whatever God appoints I shall receive cheerfully."

This is a state of mind which I do not believe often exists apart from real religion but which may exist, & sometimes does exist apart from it.

In this state there is no knowledge of what God is, merely a knowledge of God's goodwill to my self, but no knowledge of the God who has this goodwill to me.

Just as if in a Kingdom a cottager might pass his time peacefully, because of the knowledge that the Kingdom was so governed that no ill might befall him; when all the while he might be totally

ignorant of the government & totally ignorant of the Character of the King, or of the principles the King was pursuing.

I am so much in the habit of dwelling on the necessity of your feeling at peace with God; that I feel as if the truth you are accustomed to peculiarly exposes you to the error of supposing this to be enough & that all that was desired, was to make you have such a knowledge of God as would make you peacefully acquiesce in his will & contented with what he does. This is not the thing that exposes us to trial: because the trial is to arise from the faith, & this faith would not expose to any trial at all as you will see when we consider what the trial is. — Now the faith which has brought us into this Condition is believing in God, being upon God's side, & demanding for God, that he should receive that worship & praise from others which is due to him — Now how does such a faith as this expose a man to trial? Just because if any man cherish it, in this present evil world it immediately makes him the accuser of all about him, it makes him a reprover of their condition. A person cannot see that God has done enough for all men to put them into a condition to

worship God in Christ without
 immediately feeling in regard to every
 person about him, who is not worship-
 -ing God in the spirit & rejoicing in
 Christ Jesus, that the secret of his state
 is, that he does not believe what God
 has said to him. Such a one is constrain-
 -ed to demerit from them, that they
 should look upon God as the God who
 has given them in Jesus Christ all things
 pertaining to life & godliness as the God
 whom they have strength to worship
 through Jesus Christ — as the God who is
 to judge them at the last day according to
 the word which is spoken to them by Jesus
 Christ. One of two consequences follows
 either the persons spoken to will immediately
 repent & give glory to God acknowledging
 that these things are true, & turn from
 their state of rebellion to worship God: or
 else they will refuse to recognise these
 things as true — will refuse to acknowledge
 that they have been placed in these circum-
 -stances by God: & then of course the
 persons who would press upon them that
 they are in this condition must be very
 offensive ^{because they are pressing upon them} to them: that they are in circum-
 -stances which they are unwilling to
 believe they are in.

Now this faith that these
 things are so comes entirely by receiving

of what God has said. I cannot see in my own conscience that sin is forgiven; I do not find written anywhere in the heart of any man or in my own heart or in the practice of the will that my sins are forgiven. I cannot find it in men's notions about salvation, in men's endeavours to escape wrath: there is no trace of it to be found in all the workings of the natural heart of man in all the suggestions of the natural conscience of man. If I am to find any proof of it, it must be from some other quarter; & this makes it to be altogether a matter of faith. Now observe the difference between a thing which men ^{will} find in their own hearts & a thing which they must receive on the testimony of God. It is faith in the latter case; but in the former it is matter of personal knowledge & experience. If you tell people that they have broken God's law however much they may qualify it, & misrepresent the real nature of sin: still there is a law within them, which they cannot confute; which joins with you in accusing them & saying the accusation is true — And therefore people have no difficulty in acknowledging that the law is from God. —

It is a matter of no difficulty seeing it is written on their consciences. But the Gospel is not written on the natural conscience: until it be written there by the Holy Ghost, in faith; it is not there at all: & therefore it is a thing that people have no preparation for. If a person only believes what he knew beforehand, it is not faith at all. If a person will only take this word which tells him something he knew before, it is no faith; but it is when this word goes beyond what the conscience tells you, ~~or ever~~ ^{or ever} could have declared unto you, & speaks to you on a subject on which it must have been for ever silent: it is then that it becomes matter of Faith. Now all this subject is matter of Faith: everything respecting a judgement to come: & therefore it is that it is here distinguished as tried.

People admit there will be a judgement - all nations believe it: but all nations admit a judgement upon the Law & not a judgement upon the Gospel: - & so completely are people determined not to understand: because they could not know it of themselves beforehand that even after the Gospel is come they

will still hold the judgement to be upon the Law, & not the Gospel and they adhere to their old notion of the way God was to deal with them & that they are still under the Law & not under Grace. -

Now this is one grand reason why faith puts us to such a trial, it is this, - that when people are unwilling to worship God as God, & when any person has received God to reign in his heart he comes & calls on others to receive God to reign in their hearts & calls on them in order to their doing so, to acknowledge the truth of God, then the people to whom he comes are not only unwilling to have God to reign over them to have God as their Master & King: but in this their unwillingness to receive God to reign over them they find a constant resource, a storehouse of excuses, a constant source of apologies in the apprehensions they naturally have of religion, and in the views they entertain away from religion faith & while ~~the~~ the person who is coming to them asks them to give God glory on grounds which are altogether a matter of faith which he knew nothing of till God revealed them to him in his word, they refer to what they conceive principles of common sense, to what they call

the rational views of religion, the right interests of man, in short to the notions which men have in their natural state, & in their resistance, ~~to God~~ they cover their enmity to God, behind these excuses.

This is what makes faith to be such a source of trial; & it comes out in this way. A person is demanding from others that they should worship God as a God who is forgiving their sins, — as a God who has given them the Spirit for this very end, — as a God who has put away their sins, that they might be like God — and he is calling upon them to worship God as a God who will judge those whose sins he has put away, because their sins are put away. They are unwilling to give God glory: but they will not say, I will not give God glory. They will find, in their apprehension (not gathered from the Bible, but from their own preconceived notions,) reasons for objecting to the grounds on which the demand is made: & while they will say, that God ought to be worshipped, & that he will judge the world, they will deny that their sins are put away, & that they have the Spirit in Christ. All this they will have recourse to, & this becomes the bitterness of the trial of faith: because of the show of reason, ^{which} it has with it; the show of fear-
less men should be encouraged to commit sin: the show of respect for the institutions of

Society; so that men should not be set at liberty to sin as they please.

Now it is this trial of faith that is here said to be precious; & wherein does this preciousness consist? It consists in this that the power of the character of God, to reconcile sinners to God is concerned in it. This is the power of the character of God, to make men dwelling in flesh & blood, in a world lying under the wicked One, in circumstances where there is so much to oppose giving glory to God to give glory to Him. This is the power of the knowledge of the character of Christ, to give them a victory. This is the victory which overcometh the world even our faith. It is because the victory is by faith that the trial is precious. It is because the question tried is this. Can the knowledge of God — can the understanding of God's character — the knowing God's purpose — Can this light sustain those who have it? Has it power to sustain them in the midst of all that to which they are exposed even when there is in them a law in their members, warring against this new law, this light — even when there is a voice in them which seeks to raise itself in favour of that world, over which the victory is to be obtained? Observe then what a precious thing the trial of faith is. When the Apostle says "work out your own salvation"

with fear & trembling for it is God that worketh in you." "But, the time of your sojourning here in fear, for ye are not redeemed with corruptible things, such as silver & gold; but with the precious blood of Christ, ²⁰of a Lamb without blemish & without spot." Ye are bought with a price, therefore glorify God in your bodies & spirits which are God's." I conceive the apostle is referring just to this very preciousness. He is saying, There is a great deal resting on this trial of your faith. It is a conflict between light & darkness — between sin & holiness — between the truth of God & the lies of Satan — between the power of what is revealed in Christ, & what the Devil will try to make you believe concerning what has been revealed in Christ. This is the thing to be tried & would not be tried unless there was a reason for it.

Why is it that the Elect of God are not just taken away to peace, the moment they are born again — the moment their eyes are opened to see Jesus Christ? Why but just because the trial of their faith is so precious.

I am anxious you should observe this. It is because the trial of their faith is so precious that God by his

Spirit dwelling in us, & sustaining us in the vision of God's glory, & thereby causing us to account the judgements of the world as the small dust in the balance would shew to principalities & powers in heavenly places the exceeding greatness of his power to usward who believe. I am ^{now} anxious you should see the glory God has in this. It is this glory of God which is here dwelt upon. See Ephesians I. 15. "wherefore I also ^{after} I heard of your faith in the Lord Jesus, & love unto all the saints, cease not to give thanks for you making mention of you in my prayers. That the God of our Lord Jesus Christ the Father of glory, may give unto you the spirit of wisdom & revelation in the knowledge of him: The eyes of your understanding being opened & enlightened; that ye may know what is the hope of his calling, & what the riches of the glory of his inheritance in the saints" The Lord's portion is his people.

Now it was the riches of God's glory & his inheritance in the saints. The saints are his inheritance. It is the working of God's power in us which is this glory to God.

The Spirit which worketh is truth, or the spirit of truth & the faith in which we are sustained & by which we are made conquerors, is just the faith of the glory of God in the face of Jesus Christ.

Now this faith is ^{to be} tried, being precious. God would have it ^{to be} tried. It is in some cases however not tried; as in the example of the thief on the cross, who after receiving the knowledge of Christ passed away into happiness. So with many others we believe thousands & tens of thousands who die in infancy, are blessed without ever having been in the condition here spoken of, without ever having had their faith tried, but it

thing for which God should have much glory, that faith is tried. God is showing upon this earth what can be accomplished by the light of his love. It is as if he is saying that he will take enemies who themselves hate him, who are surrounded with others that hate him, who find their pleasures in those things that are enmity to him, & show them a glory in the face of Jesus Christ, which will make them love God, & love one another, which will purify them as Christ is pure, which will make them rejoice to be accounted the offerings of all things for Christ's name's sake, which will make them so completely on God's side, that they will esteem all things loss for the excellency of the knowledge of him.

Observe that there is an exceeding great glory to God in this - & this is what is meant when it is said, that he would show to principalities & powers, by the Church the manifold wisdom of God - that the name of Christ is such a strong tower - the knowledge of Christ is such a portion - the dwelling in the love of Christ is such a liberty & life.

This is the thing that is to be tried & proved - the trial of it is precious; & it is tried by the world, which is in a state of enmity & rebellion against God and which is finding an excuse for its own rebellion by refusing to walk by the faith of God's love.

Now how is this trial actually experienced? The particular form of this trial to which a Christian is exposed may be & is various: but the apostle says that no temptations had befallen them except what was common to all men.

& he says in writing to the Christians in one place that converted Jews had suffered such things from the Jews, & that they themselves had suffered like things from their own countrymen, as they others had suffered from the Jews.

While we are taught that there is a variety there is also a sameness & this is at the root of one thing. And wherein is this one thing? It is this ~~that~~ that is the trial: the denying that these things are so — when those whom we have been accustomed to respect, & look up to in all other matters — whose judgment has weighed with us — whom we have looked upon as more intelligent & enlightened than ourselves, & who have more of this world's light which is darkness — ~~but~~ ^{now} these take all possible pains to convince us that what we believe is not true: — when they call it a doctrine leading to licentiousness when ~~that~~ ^{which} the ~~Word~~ ^{Word} transfers to us humility & contrition, they testify of a pride & arrogance, then this becomes a trial of faith.

The kindness or unkindness with which this may be accompanied (for it will often be accompanied with both) only becomes a trial from its fitness to shake our faith.

If they speak to us kindly thus — "I see you entering into a dangerous delusion, & as I yet love you, I warn you, ^{that} I have seen it leading to such & such results." Here the trial of the faith is in the tendency of this

kindness to make us give our consciences into their keeping, to lead us, who have been ~~in our infancy~~ from our infancy trained to receive the witness of men, & who have only now received the witness of God which is greater — to lead us back again to repose on the witness of men & it comes to be an injury if it makes us to stand in doubt of what we have heard & received: & if we say, I certainly think it appears in the word of God to be so: but persons for whom I have the highest respect think otherwise, & I cannot venture to dissent from them. In this way the kindness which upholds respect comes to be a snare for us, a trial of our faith, just by the way in which it operates in giving authority to what others say.

If they speak harshly it may be a snare to us in a different way. There is in some spirits an unbending standing on self which will be influenced when a person speaks smoothly, but if he comes otherwise, & would crush us down by authority, then pride rises against it. Now this is no protection against delusion. If a man's protection be merely pride, then if the Devil do not get at him in the way of oppressing him he will get at him in the way of flattering & soothing him.

But there are others who will not be won by flattery; but who are of a fearful timid spirit that shrinks from suffering

I trial, & who would pass through the world as smoothly & softly as possible; & these although they have no respect for the judgement of others, & may be very independent in other things; yet are still led away by the timidity that shrinks from actual harshness; that shrinks from actual pain; that would draw back from tortures & death from the gibbet & the stake. This also just like the former, operates in the way of imbecility.

It may seem strange that if I have no respect for the judgement of another; this man's judgement should operate on me. How does it? If the fear of harshness, makes me unwilling to expose myself to that harshness; I have no choice but to expose myself to it, or to suppress the voice of my conscience. Now whenever I have a strong motive, the last will be the thing I will do. Whenever I see that the holding such a doctrine will expose me to such things, then I am afraid of these things; & my fear makes me welcome everything - gives a weight & authority to everything that is likely to save me from that harshness & make every thing that is likely to expose me to that harshness unwelcome and alters the authority of it.

The trial of kindness is apt to keep up the habit of deference for human authority & that respect which would prevent us from entering into the words "He that loveth father or mother, sister or brother, more than me is not worthy of me."

In this way kindness will work, & in this way people who could not take us by threatening or harshness may have influence over us, by the honest interest they have in us for I do not talk of hypocritical interest.

It gives authority to the judgement of others, so as to make us doubt, when the word of God (would we but listen to it) would operate at once.

On the other hand timidity, makes us shut our eyes from unwillingness to see: for the will has a mighty power over the judgement, the inclination; has a mighty power over the opinions. People are not aware how much a man will work himself to believe what he would like to be true; how much the fear of consequences comes to bias the judgement.

These are the two great ways in which your faith may be tried: & there is nothing else; unless it be this third thing, Contempt.

You may meet with kindness which would mislead you: you may meet with harshness which will do the same; & you may meet with apathy which may mislead

you. treating the whole matter as of no consequence, thus making you think of it of comparatively little importance.

But the trial of faith in every way is in attempting to make you doubt. As long as you hold fast the profession of your faith, without wavering, as long as you abide in Christ, the truth will make you free; & not the power of men nor of devils will make you shrink in the least degree. But the moment you doubt then you have laid aside the shield of faith, whereby you would have quenched the fiery darts of the wicked one.

Satan cannot reach you but by making you doubt.

My Dear Friends I cannot enter today on the particular forms in which this doubt is sought to be suggested to you, farther than in giving you the general hints I have now given ^{in conclusion}.

I would just now consider the praise & honour & glory that are to be found at the coming of Jesus. They are twofold & are to be found with reference to man & also with reference to God. On that day God will justify our faith; & we will be justified in that which we believe.

God now justifies faith. He now reckons him righteous that believes. He now acknowledges him as in his true & proper condition & now looks upon him and has intercourse with him as a child — But the day of the manifestation of the sons of God is not yet arrived. It is no manifestation, that they shall

be outcasts, that they should be sufferers, that they should be to appearance the losing party. There is something in all this which needs to be explained. And I say that this, as far as it goes, if it stood by itself, would be fitted to cast a doubt on their Sonship & their Confidence. And people might say, as was said to our Lord "where is now thy God: he that saved others; himself he cannot save." Christ bore this, waiting for the glory: & we also are to be contented to bear this; waiting for the glory: & we are to look forward to the time, when God will say, in a way which will constrain Hell to acknowledge its truth "These are my children." We now believe God, & we are reckoned righteous, not by any fiction or delusion; but in the judgement of God. & his judgement is the record of truth. God says this to our consciences or experience every time he answers our prayers — every time he makes us to rejoice in his own love. he is saying your confidence is a right Confidence. Now I say the recompence of your faith will then be found. There are those who were reputed the offscourings of all things & who took it patiently — And here is the faith and patience of the saints! & here is the recompence! Then it will be said here are they who were laughed at & accounted fools. Behold! they are now the only wise. We shall be justified in that day which is the day of the manifestation, & our faith will be found to honor & praise

& glory to us, it will be found to be no fanaticism, no dream, but a faith which God's Spirit had sustained in us, a faith which God himself will acknowledge.

But God will also be justified in the history of his children in having permitted us to have that confidence which we have in Christ, & in having given Christ to us; & then it will be seen; whether it is inconsistent with God's holiness to forgive men freely, to put away our condemnation — whether it is inconsistent with God's righteousness, to account us righteous. All this is clear now in itself; but it will be manifested then. When Christ gave us this ground of confidence. It was not as if God would ~~not~~ be contented, with wanting in us what he found in Christ; but in having given him a sacrifice for sinners, having shed the blood of this Lamb of God for us, — having given Christ as a witness, a leader, & a commander, it will be seen what the result has been of giving us such a leader such a commander when he presents his church without spot or wrinkle or any such thing. It will be this glorious thing he will give to the Father; this his body that is purified from sin. it will be in this result of the travel of his soul, in this fruit of all that was done in him, & through him, & by him, that God will be justified in what he has done. Now all this will be when he shall come to judge & when he shall manifest, ^{what} indeed, was the patience of the Saints. —

I leave these things on your minds, desiring that God would enable you to examine their bearing on your own particular cases; for I cannot now take time to dwell on the personal application of them. You observe a present state of things in which every thing is an object of faith — in which all God's Character revealed is an object of faith; & in which the chosen ones of God are walking by the faith of these things, while the rest of mankind are walking by sight or in the light of their own eyes: not receiving those things as true; & those who have this faith, have it continually exposed to trial, & those who have it not, are continually the triers of it, & that in every way they can, they are by their influence trying to get those who believe that these things are so, to forget that they are so, & to bring them to be conformed to this present evil world. You observe that this trial is one which is exceedingly precious, & that this trial we are to be borne up under by the Spirit of God: that we are therefore to go on our way rejoicing, in seeing that it is so precious in the sight of God: & that there is not one bitter thing in the cup which our Father gives us to drink, which there is not a need of: & that if part of the trial be the bringing on us, the reproach of the world, separating us

from our dearest friends, from our brethren, even into perfect solitude with God, the taking away all things visible from us, though we should be like the Apostle John in the vision of Patmos that will be more precious than the gold which perisheth: God never loses any single particle of trial: though it is by wicked hands & conduct; that the people of God suffer, there is not one thing that comes to them, that is not from God: for though Christ suffered at the hands of wicked men: yet it was through the determinate fore knowledge of God. The time is coming which will justify them in their present trust in God, & will justify God in his present trial of them, and that day when all ~~the~~ secrets will be manifest, will explain the whole.

Let the people of God be contented to wait for that day: let them submit to be misconceived, to be misrepresented ~~to suffer~~ to suffer all things for Christ: since God has said that the trial of their faith will be more precious than that of gold.

Now as to those whose sorrows are not those of Christ, whose joys are not those of Christ, who if they have wept, have wept because of the ordinary incidents of life: & if they have rejoiced, have rejoiced on account of the ordinary joys of life — its comforts — their prosperity & so on. — What is your state? If you have faith it would have been tried. Why have you no trials? It is because you have not faith. If you really held forth the word of life, it would expose you to trial.

Satan sometimes tries to get people to think as if what they suffer & have is from God.

Christ was not a result of their confessing Christ: but was the result of their own doings so that by caution they might have escaped: that there is a call for prudence & watchfulness & caution not the wisdom of the world: but the wisdom that cometh from above, which is first ^{personally} lest we should meet with a reproach which has not come for Christ's sake: yet remember that the most alarming of all conditions, is that of him who has never suffered reproach for Christ's sake.

My Dear Hearers! If you do not know these things experimentally, suspect yourselves, to day from this consideration; that if you are not experiencing the trial of faith, you have no faith: if you are not suffering for Christ's name sake, you have reason to look to yourselves. I would not push this matter farther than it ought: but to this extent it must be pressed upon you, that the grounds on which Christ was hated are precisely the same grounds for which the members of Christ's body are hated also: and therefore if not hated as Christ was it is because of our want of likeness to Christ. I say this with reference to those who are escaping from all reproach, who are at peace with themselves & with those about them; & this fact of their peace, is the most alarming thing in their state, for the enmity entertained to Christ was not personal but because of his love to holiness. God give you to apply these things to yourselves: God give you to understand the great work which is going on - May you be of those who shall come out of the furnace as the pure gold, purified twice seven times.

Sermon VI.

I John III. 2. "Beloved now are we the sons of God; & it doth not yet appear what we shall be but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure."

Revelations XX. 4. "And I saw thrones & they sat upon them, & judgement was given unto them: & I saw the souls of them that were beheaded for the witness of Jesus, & for the word of God, & which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; & they lived & reigned with Christ a thousand years. 5. But the rest of the dead, lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed & holy is he that hath part in the first resurrection; on such ~~death~~ shall the second death hath no power: but they shall be priests of God & of Christ, & shall reign with him a thousand years. Read also the 14 verse "And death & hell were cast into the lake of fire & ~~brimstone~~ this is the second death" Read also Rev. XXI. 8 "But the fearful, & unbelieving, & the abominable, & murderers, & whomongers, & sorcerers, & idolaters, & all liars shall have their part in the lake which burneth with fire & brimstone which is the second death."

My Hearers! The subject on which I purpose now to speak, as God shall enable me,-- is the subject of the Christian hope

"Every man that hath this hope in him, purifieth himself, even as Christ is pure?"

In regard to this hope, I conceive we have the distinct statement of the Holy Ghost in these words, "Blessed & holy is he that hath part in the first resurrection." At the same time that I set forth the Christian hope, I shall also set forth the sanction of the Gospel.

I will therefore consider what the Christian hope is, & then the object of fear in regard of those who are not living under the power of this Christian hope, who are not partaking in it. And as to the Christian hope I would first state what it is, then how it works, & lastly I would direct your attention to some errors that prevail on the subject of Christian hope. I have referred often to this subject before but not so fully as I could wish.

What then is the Christian hope?

Now the Christian is a man having this hope in him, who thereby purifieth himself even as Christ is pure. Such a person sees that this hope is, that when Christ shall appear we shall be like him for we shall see him as he is — he connects his own resurrection with the second coming of the Lord.

My Dear Friends, it is a very successful contrivance of Satan to get people to judge of the importance of doctrines first, & then to attend to them just as they see them ^{to be} important or not. Repeatedly have I raised my voice against this error.

The first question should be hath the Lord revealed it? It should not be is it important? If the Lord has revealed it that settles its importance. The first question I repeat should be

Sermon VI

Has the Lord spoken it? And if he has spoken it, we may take for granted it is important.

Now in regard to the subject of two resurrections, I first consider what is the object of the Christians hope, & expectation. It has often been said what is the use of pressing men's attention to this, is it not the case that the hour of death is the same as the day of judgement to us? & has it not the same power to influence the conduct? Now the question is not. Can I convince you that there is an important gain in receiving this as your expectation: but the question is what was the object of expectation upon which the first Christians rested their hopes, & what is the object of expectation, to which we are taught by the scripture your thoughts should be directed? Observe the importance that the apostle Paul attaches to the resurrection in the XV chapter of I. Corinthians which we read this morning. He seems to say & feel that all the sanctions of his teaching were lost, if he gave up this doctrine of the resurrection. If there be no resurrection what profit has there been in my preaching? If Christ be not risen, then is our preaching ^{your faith is also vain.} vain. If the doctrine of the resurrection be ^{not} true why should I endure persecution? Now I wish you to see that if God be fixing our attention upon it as that which is to be our present support it must be to support us in this present evil world. You may say, it is the fixing attention to the state of things after death But the great

motives are to be derived from the state of things which exist in the intermediate state between death & the resurrection; then what loss would there be supposing there was no resurrection? If the ordinary feelings concerning the resurrection which make it have so little place in men's thoughts be true how should the apostle have felt that such a loss would be sustained by there being no resurrection? All that people fear when the subject of Hell is spoken of is quite unconnected with the resurrection & all the arguments and considerations by which men are influenced as derived from what men commonly conclude by the words heaven & hell are completely separated from the resurrection.

There must be an important error in these views. as long as men remain untouched by the argument that there is a resurrection; for the apostle felt that the whole of his preaching would be lost if the doctrine of the resurrection were given up.

Let me turn your attention to a few passages in which the resurrection is referred to. And first in the chapter I have just been referring to I Cor XT mark the resurrection of these things contained in the apostle's account of the resurrection. verse 20 "But now is Christ risen from the dead, & become the first fruits of them that ~~believe~~ sleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all died even so in Christ shall all be made alive. But every man in his own order" observe the order "Christ the first fruits; afterwards they that are Christ's at his coming" Observe that it is only they that are Christ's & not the all that are to be raised. It is not said first Christ himself, & then the human race at Christ's coming; but first Christ as the first fruits & then they that are

Christ's", not all men "at his coming." But then cometh the end. Now this end is the future period "when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority & power." It is the completing of what he had previously stated. If the said be the same with Christ's coming then he has not made out what he said. If the end then does not refer to the raising of the rest, who are not included in the number of those who are Christ's. What is it that explains his statement that all shall be made alive?

"The last enemy that shall be destroyed is death". This is equivalent to "until the whole of the dead are raised, the last enemy death is not destroyed, as long as there is any of the race of Adam under the power of the first death, this enemy is not destroyed."

Now as long as there are any in their graves this is the case - When death does not exist in creation - when an end is put to it, by the resurrection of all, then is it fulfilled that this last enemy ^{Death} is destroyed.

Now you see the recognition of these three things - first Christ's resurrection - then the resurrection of Christ's people - & then the end, when he destroys death altogether.

I read to you formerly another passage, in which the two resurrections are referred to, or in which the distinguishing character of the first is marked, & I would now turn your attention to it again for a moment. It is the account that is given us in Luke XX of the interview between our Lord

the Sadducees, whose error in not believing that there was any resurrection our Lord exposed. & in replying to their questions he thus speaks at the 34th verse "And Jesus answering said unto them the children of this world marry and are given in marriage, But they which shall be accounted worthy to obtain that world, & the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels" Observe here, they are the children of God, being the children of the resurrection. — They are raised, because worthy to be raised: distinctly marking that that it is ~~not~~ the resurrection of those only whose distinguishing characteristic is that they are the children of God. This is plainly implied in their being worthy. Therefore it is ~~not~~ the same with the resurrection of the just. — There is another passage in which the language used necessarily implies that there are to be two resurrections.

Philippians. III. 10. Paul speaking of the Lord Jesus, says "that I may know him, & the power of his resurrection, & the fellowship of his sufferings, being made conformable to his death: if by any means I might attain to the resurrection of the dead." — Observe the resurrection of or rather from the dead: is an object of desire to the Apostle; in respect of which he thus expresses himself "If by any means he might attain unto it" He is here expressing the purpose which he had previously expressed; of counting all things but loss for this high object, & his purpose of carrying this into practical effect by actually treating all things as nothing in

comparison of it. When he says "least I myself should be a castaway" he is using a similar mode of speech it was not that he meant to express uncertainty as to the result, but merely his determination ^{as he had said I shall make all sacrifices} to make all sacrifices, because of that for which I shall make them. But what I refer to the passage for, is this, that attaining to the resurrection of the dead (more properly from among the dead) is here an object which Paul identifies with being acknowledged as a child of God, & therefore it is a strong confirmation of the statement that there are two resurrections: one alone of which those alone partake of who are worthy.

In Romans I, verses 3^d & 4th it is stated that Christ himself was declared to be the Son of God by his resurrection.

"Concerning his son Jesus Christ, our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." In Acts XIII. 32. (which you may also look to in connection where the Apostle is speaking of the resurrection of Christ, he says, & we declare unto you glad tidings, now that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the 2^d Psalm: Thou art my Son, this day have I begotten thee."

This quotation from the 2nd Psalm refers to his resurrection; for it is said to have been fulfilled in his being raised again, so he was declared to be the Son of God with

hovers according to the Spirit of holiness, 'by the resurrection from the dead.' This you are to connect with its being said that the children of God are the children of the resurrection, to have a part in the resurrection is the same thing with being children of God. "When Christ shall appear we shall be like him: for we shall see him as he is."

Reference to this event, the resurrection from among the dead we are to expect to find in the Law, in the Prophets, & in the Psalms.

I refer to the following statement of Paul, to show that his hope towards God was just the resurrection & that he had it from, believing what is written in the Law & the Prophets, Acts XXIV. 14, 15. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my Fathers, believing all things which are written in the Law & the Prophets. 15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead both of the just & unjust."

My Friends I shall just refer to one or two passages leaving you to be guided to many similar passages for yourselves.

You see the Apostle in writing of the resurrection in the latter part of the 15th Chapter which was read this morning has his attention limited to that resurrection which was the object of the Christians hope. & he refers to it as the same thing with inheriting the Kingdom of God. He quotes in the 54 & 55 verses from the old Testament.

I Corinthians XV. 54. 55. So when the corruptible shall have put on incorruption, & this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? This time of the resurrection of the saints then is the fulfilment of that word, "Death is swallowed up in victory" taken from Isaiah XXV. 8.

He will swallow up death in victory. Now the whole of this passage in Isaiah is connected with another subject. while the Apostle refers to it in relation to this subject. Read it in its connection.

Isaiah XXV. 6, & "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy on this mountain the face of the covering cast over all people, & the veil that is spread over all nations. He will swallow up death in victory; & the Lord will wipe away tears from all faces, & the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." Now we find many other references to the time when God is to remove the rebuke from his people. & when he is to take away their reproach & we find that they all refer to the gathering in of the Jews: but as the Apostle quotes this as fulfilled in the resurrection of the just we are taught that there is a reference

reference to two things, to the gathering in of the Jews as a people & also to the gathering of the true ^{elect} people of God. The other passage referred to in 1 Cor. XV. 55 "O death, where is thy sting &c." is one with the same double reference. It is a quotation from Hosea XIII. 14, in which the Prophet is manifestly speaking concerning the Jews "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues. O grave I will be thy destruction: repentance shall be hid from mine eyes". If you read the preceding context in reference to the Jews, it is completely & truly a history, both of their present afflictions & their future restorations: but we find it here applied by the Apostle to the resurrection of the saints.

Now the fact of these two passages being ^{thus} quoted by the Apostle as having their fulfilment when this corruptible shall have put on incorruption, while in the Old Testament they have reference to the restoration of the Jews, clearly proves that the restoration of the Jews & the resurrection of the saints are connected in such a way that the Prophecies which have their fulfilment in the one have also their fulfilment in the other. If indeed you turn your attention to the Law and the prophets you will find such passages referring to the Jews: & if you had no hint from the inspired writer you would not think of their having any other reference - You would never think of looking beyond the Jews - you would just say here is a

history concerning the Jews — concerning their dispersion — concerning their being scattered abroad upon the face of the earth — concerning their gathering in again, & their blessedness after their restoration — The history of the Jews is typical of that of the true elect of God; & the Prophecies have consequently a double fulfilment: & when the thing comes which is spoken of under the old Testament Prophecies there will be in that day a literal fulfilment of the Prophecies in respect of the Jewish nation, & also a fulfilment in that day, of that in these prophecies by which the Gentile Church had been comforted. — If we of the Gentile Church were not to be changed — to have our corruptible bodies changed into spiritual bodies — if we were to enter into possession of the land of Canaan along with the Jews — then there would be one fulfilment of both for the Jew & Gentile: but when we are taught that we are to receive spiritual bodies, like the body of Christ, you see that the fulfilment in respect of us must be different, ^{from that} in respect of the Jews.

This explains how there is in the New Testament so much reference to the Old Testament Prophecies, & yet how the application of them is not so obvious to us.

I have said this just that you might not feel as if in referring to the Law & Prophets there ^{was} reference made to what was not to be found in them.

Having this day you will find abundance of passages in which it is referred to.

In connection with what I formerly stated
 to you in regard to such promises, as "the
 meek shall inherit the earth" see the 49
 Psalm, which begins very strikingly. "Hear
 this, all ye people; give ear all ye inhabi-
 tants of the earth world. Both rich & poor
high, & low together; my mouth shall speak
 of wisdom, & the meditation of my heart
 shall be of understanding. I will incline
 mine ear to a parable. I will open my
 dark sayings upon the harp. Wherefore
 should I fear in the days of evil, when
 the iniquity of my heels shall compass me
 about? They that trust in their wealth
 & boast themselves in the multitudes of their
 riches; none of them can by any means
 redeem his brother, nor give to God a
 ransom for him". Now, observe that
 here he is going to explain, how it is, that
 after God has so repeatedly declared that
 the meek shall inherit the earth & that
 the wicked shall have no portion in it
 these statements of God shall be justified
 & it is by leading your attention to the
 resurrection: for he says "for the redemption
 of the souls is precious, & it ceaseth for
 ever that he should still live for
 ever & not see corruption". He follows
 this up by referring to the present state
 of things, as far as we see them, in the
 10th verse. "For he seeth that wise

men die, likewise the fool & the brutish person perish; & leave their wealth to others."

Both the one & the other pass away; & both leave their substance: but the difference is in the future state of things. Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Now, upon what principle is it that he says, "Their way is their folly?" Like sheep they are laid in their graves; death shall feed on them; & the upright shall have dominion over them in the morning" (that is the morning of the resurrection) And their beauty shall consume in their grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me. Now, it is in this contrast between the future history of this rich man, who went down to the grave, & of the people of God, who also went down to the grave, that the Psalmist intimates the ways of God. It is manifestly not of the general resurrection he is here speaking but of that particular one which was to distinguish ^{those who are} the people of God: for it is expressly stated of the one that "death shall feed on them" while it is said of the other, "God shall redeem my soul from the grave." There is an expression in Psalm 46 which is also connected with this subject.

subject "God is our refuge & strength, a
 present help in trouble. Therefore
 will not we fear, though the earth be
 removed, & though the mountains be
 carried into the midst of the sea; though
 the waters thereof roar & be troubled, though
 the mountains shake with the swelling
 thereof. There is a river the streams
 whereof shall make glad the city of
 God, the holy place of the tabernacles of
 the most high. God is in the midst
 of her; she shall not be moved: God
 shall help her & that right early."

Now the translation of this last expression
 in the margin, which is of equal authority
 & generally the most literal reading of
 the two, is, "God shall help her when
 the morning shall appear" & this is the
 same thing with that morning when the
 upright shall have the dominion—the
 same thing with that day when the
 Lord shall come. I trust to be en-
 -abled to shew you the true doctrine
 which throws light on those Books, &
 the want of light there is in the way
 in which you have hitherto read
 them. The true doctrine is, that
 the Lord Jesus Christ having purchased
 the race & the earth inhabited by it—
 having been made a curse for us — &

having overcome the Devil, & acquired a right & title to reign over all that had come under the power of Satan, through the sin of man instead of making use of the power which he has over death in the way of raising up all at the same time, he takes this curse of which he is now Lord & Master, & he allows it to rest longer or shorter on different parts of that which has come under the curse as to the wisdom of God appears right. The curse is now in the hands of Christ, & it will be raised up partially, & by degrees; & at last entirely, according to the wisdom of God in Christ. He gives through faith dominion & power & strength to the members of his body; so that they have strength in Christ, to trample Satan under their feet. In respect of all the evils that have come through sin, there is a power in faith to overcome them; & to trample the enemy under foot.

This is the first fruits of the resurrection — a receiving out of him of this power

It is revealed that after a time, it is not said how long or how short that time is, Christ will cast Satan out of the Earth — Christ will redeem the Earth from the curse under which it is.

Christ will redeem our bodies from the grave, & change them & give us spiritual bodies — & this further fruit of his death & resurrection ^{shall} be bestowed in a way of distinction, & separation, on those who in the previous state of things received him as their Lord & God. While he exerts this mighty power he still leaves under the curse the bodies of those who have not believed in him — death will still continue to feed on them until the time arrive when they also shall be saved, & no vestige of the first death be left in the whole creation.

If any man asks why is this the plan? I reply the first question should be, Is it the plan? The fact of God's having in Christ accomplished the great work of destroying that power; which the Devil had through the fall of man, this fact proceeds upon this plan. — There has been a gradual bringing out of the fulness that is in Christ, & in time to come there shall be the same.

Our enquiry is what is the Succession & let us be conformed unto the mind of God & living in the faith of these truths, then we shall know their power. But I desire to fix your attention on this much of the plan of God. viz. that God is, at the coming of Christ, to raise up from the dead all those who have died in Christ, & to change those who are alive, & that the

members of the mystical body of Christ are to receive spiritual bodies, like to Christ's glorified body, & that then not dwelling in flesh & blood, but with such spiritual bodies as we to reign with Christ.

This is the Christian hope. What does it amount to? It is the saying first, that I shall be like Christ when he appears, that I shall be like him in soul, body, & spirit — in my whole being — in all my existence. I am now like him in as far as the spirit of God dwells in me, & I live in the spirit in as far as I now ~~think~~ walk in the spirit — in as far as I now think, feel, speak & act, & get not I, but Christ in me.

All the true religion, the true Christianity of my present condition is from the Spirit of Christ in me: in this respect I am now like Christ: but the likeness that is yet to be, is that I shall not have as I now have inclinations & workings of the natural man no longer. Shall it be the case that one moment I shall be owing to the spirit & the next to the flesh, no longer shall it be that I shall be in one part like God, & in another not like God. But I shall receive a perfect & only spiritual body, so that there shall be in me nothing at war with the spirit of God: for there shall be no law in my members warring against the law of my mind there shall be no conflict & there is now but an entire peaceful harmony. & it shall

not be in the way of a victory, that I shall glorify God. — it shall not be in the way of suppressing the movements of sin, that I shall serve God; but it shall be without any struggle; without its being a victory; it shall be natural & free, as natural to me as it is now to Christ in glory.

Now my dear friends, fix your attention on the amount of this statement; that it is holding forth as the prospect of happiness the prospect of entire oneness with Christ — that it is having his very nature altogether; it is this blessed prospect that when he shall appear we shall be like him; & this is connected with the fact of our seeing him as he is; "for we shall see him as he is." Our seeing him as he is — our entering into all that he is — our entire enjoyment of him, is thus connected with our own likeness to him.

At present we see none on the face of the earth who are in the full and entire enjoyment of God — who are fully & entirely entering into the full character ^{of himself} of God in Christ.

There is in the present condition a limit to this, for while we have yet this body of sin & death, there is not the entire understanding of that which Christ now feels in his glorified humanity. But when I shall be made like Christ, when I shall be glorified with him, when I shall have a spiritual body, then there will not be a feeling of Christ's in which I shall not have the most entire & full & unlimited sympathy — there will not be a blessedness

or glory in Christ's condition into which I shall not enter - there will be nothing in the range of his existence, as dwelling in his humanity in which I shall not share.

Whatever I feel in the spirit now, I feel the same with Christ - but there is a part of his present existence into which in my present condition I cannot enter at all - & it is his glorified humanity - & into this I shall be able to enter & to see it as it is.

However truly it may be said that nothing of this is known, however certain it is, that it is a thing to be revealed however much it be the fact that I cannot now tell what I shall be, but only that I shall be like Christ: & however I am led in knowing what it is to be like Christ in part, to delight in the prospect of being wholly like Him: the fact of it, as a glorious prospect I can easily grasp. Though, I cannot fully know - far less utter, what it is to have entire sympathy with a spiritual body, what it is instead of having a body which is a clog, a weighty burden, a constraint, continually sending up mists, & clouds, & dark kneps, drawing me away from God, to have a body which will be the willing servant of the spirit, which will assist & not retard, which will make me see more clearly, & not through a glass darkly: though I cannot feel what will be the full amount of this change, yet I know may feel that

there will be a great change. & I may
 now ^{well} experience, groanings, & travailing
 & strugglings, & straining in a body of
 sin & death, while desiring & longing for
 this change. And knowing that it is
 living in a mighty love: I may judge
 of this in part, for I can see what kind
 of love it is. because I know it will
 be the glorifying God & making me to
 praise God - & to know what that is for
 which he is to be praised.

But notwithstanding all this, that I
 can enter into, there is still in it an un-
 blessedness which I cannot now enter into
 & though it is now a mystery: yet it is
 not the purpose of God that this mystery
 should be cast away as a useless thing -
 it is not the purpose of God that the pro-
 spect of the redemption of my very dust
 of the sanctification & purification of
 my very flesh should be cast away as a
 useless thing. There must be in it a great
 object for God's glory accomplished: & if any work
 was pronounced to be a work in which God was glor-
 ified there was surely a more glorious work ac-
 complished when it was said concerning the second
 Adam, "the Lord from heaven" Thou art my Son
 this day have I begotten thee."

This was spoken concerning the
 resurrection of Christ & he who spoke
 concerning Christ in which there was
 glory to God - the same word is to be
 spoken successively & will be spoken truly in
 regard

to every single member of the body of Christ! If unlofe I could know what the glory is which God has at this moment, in the glorified humanity of the word Jesus Christ, I cannot know what the glory is which God is yet to have in me, when I am raised from the dead & made like unto Christ. But though I cannot know it, though I cannot declare it unto you, it is obvious it must be the highest thing; because there is nothing between it & God, ^{it is standing nearest God. Christ} but Christ; ^{is God in our nature;} the members of Christ's body are members of Christ; and ^{that} as the incarnation is the highest work of God — the highest manifestation of God — God, visibly manifested, dwelling in a body, the express image of the invisible God; and it is concerning this that God says I am well pleased so the next thing in creation in the universe — to this work of God, in the person of Christ himself, is the corresponding work of God in every member of the body of Christ, so that the apostle may well say, this is a great & glorious hope that when Christ shall appear we shall be like him for we shall be him as he is.

This is the likeness in respect of our constitution; but there is a likeness also in respect of our condition. ^{Christ} Christ is a King & a priest, & will be revealed as a King and a priest; and the children of God

are to be like Christ not merely in their constitution but in their condition, & will also be manifested as Kings & Priests unto God. "Thou hast made us Kings & Priests unto God & we shall reign on the earth," is the song of those who have departed.

My being like Christ in respect of the circumstances in which God shall place me, is another thing from this that being of that nature & having that kind of constitution, I shall be mighty in love. This is the other part we shall be like him for we shall be Kings & Priests unto God, & we shall reign with him on the earth; for it is said he will give us to sit on his throne as he also had received from his Father to sit on his throne.

Now my friends every man that hath this hope purifies himself as Christ is pure.

What I wish to shew you now is the difference between the hope I now speak of & a hope which may be cherished & which is often mistaken for it. And first I shall consider what is the hope of which this statement is true, that "every man that hath this hope in him purifieth himself as Christ is pure" what then is this hope?

It is oneness with Christ: that is the person having this hope is one whose expectation of it is of this kind: he is one who now delights in this object, he is one in whose estimation it is heaven to be

like Christ, when he appears shall
 you to see the impossibility of any having
 such a prospect as this, & not being
 purified by it. The impossibility of any
 person thus looking forward to the future
 dispensation, ~~of~~ God regarding it as the
 great source of his present joy & consol-
 ation that when Christ appears he shall
 be like him, without its following as a
 necessary consequence that such a man
 will now purify himself even as Christ
 is pure: or in other words, if this prospect
 in which I delight is ^{that} of being like Christ
 then my present employment will be to
 be like Christ — to walk even as ~~he~~
 also walked: if conformity to him as
 to character & circumstances, be that
 which gives its interest to what is com-
 ing, then conformity to Christ, in the
 present day, both as to character &
 circumstances, will be my constant prayer
 & earnest endeavour. It is impossible
 to long for this prospect & not seek, in the
 present time, to be as like him as I can
 be. The idea of the possibility of the
 Christian's hope of future blessedness
 being connected with present indiffer-
 -ence to the mind of God, or present
 neglect of the will of God, arises ~~not~~
 from not seeing what that hope is:
 & I do distinctly contradict myself if I

say my desire — the thing for which I long & in the prospect of which I am now comforted is to be of the same nature with Christ while I am at the same time bent upon enjoying the pleasures of sin in the present time. If it is a more safety — a security from danger that I associate with the future, then I may, like the idea of being happy when I die; I may look forward to this with actual interest, & yet I may be in the present time indulging in all the pleasures of sin. There is no contradiction between these. It is as natural for my selfish heart to wish to be happy with some happiness after death, as it is for me to wish to be happy, to enjoy myself & to escape from danger at present.

There is no connection whatever between my longing for, & expecting a happiness at death, & rejoicing in the idea that I shall escape misery & the purifying myself as Christ is pure. But if it be not simply a happiness; but the very happiness which Christ is now feeling, in his human nature — if this be the thing to which I am looking forward, & for which I am longing — if this be the thing I love, & of which I can say, It is enough to be Heaven for me to all eternity — then it follows

that in the present time, I shall seek to have a foretaste of it, & to be conformed to Christ in all that is consistent with my present condition. This is purifying myself as Christ is pure.

Now, it is important to observe wherein the present circumstances of my condition differ from those to which I look forward; & how the desire of the future, or the expectation of the future may work in the present circumstances.

The circumstances in which I am; are different from those in which I am to be, in this respect, that I now dwell in ~~enmity~~ a body which is enmity to God: but that then I shall dwell in a body which shall be free to serve God.

I now live in a world which is full of enmity to God; but then I shall dwell in a world in which will dwell nothing but righteous men.

These are the difference of the circumstances.

Now if it is a delight to me to look forward to a time, when my body shall no longer be warring against the will of God, then it follows that, in this present time, I shall be crucifying the flesh with its affections & lusts.

If there be in me a tendency to withdraw me from God - if this

be the thing which is the cause of
 my sorrow: surely I shall be found
 crucifying the present body — I shall
 be found now resisting its inclinations —
 I shall now be taking up the cross
 daily, & denying myself, & following
 Christ. It would be quite absurd to
 recognise me as speaking the truth; if
 I should say I am grieved about this
 body's rebellion against God while
 at the same time I do not resist that
 rebellion. It is quite impossible that I
 am really sorrowing over this evil, if
 I am not found resisting it, by keep-
 -ing under my body, & denying all
 the natural movements of the natural
 man. But as to the world in which
 I dwell my present & future circumstances
 differ in this, that now, ^{I am} where Satan
 has ^{his} seat & his mighty power; but where
 I look forward to, and expect to reign,
 is a world from which Satan is cast
 out — a world wherein dwelleth right-
 -eousness — & wherein the glory of God
 occupies the same place that self does
 in this. This will make ~~make~~ me purify
 myself in respect of the world. Can
 I say that I long for a world
 where self will have no place —
 where the workings of ~~the natural~~
~~man~~ self will not be acknowledged

When there shall be no room for the wicked - Can I say I long for such a world if I do not now seek to make this world like it? If I long for a time when God shall be universally glorified, shall I not now be given up to this single object of seeking to make others give glory to God? If my desire & my expectation is that Satan is to be cast out, shall I not give my self up to this one object of seeking now to cast him out? I wish you to see that in the very principle on which I feel the present state a painful one, I shall seek to change it, according to the power now given me. Shall I not now in the strength of Christ contend with the enemies of God, & seek to overcome them? It is inconsistent if I say I long for the crown which I shall receive from Christ, & for the power to reign over the earth, when the meek shall reign over it, & I look forward with anticipations of delight to a millennial blessedness, if I am not now, giving myself up to the Lord - if I am not now devoting myself to be the channel of blessing to others according to the present dispensation I feel that it will be a mighty object gained & a glorious event when Satan is bound

up and no longer left to tempt the nations — if I conceive of him as now at liberty, & going about like a roaring lion seeking whom he may devour — if this be the thought of my mind. &c. I am longing for the time when all this shall come to an end, I shall now be found resisting him; knowing that he is in power; & that though strong that yet a stronger than he comes against him, when every living member of the body of Christ comes against him, in the strength of Christ. Thus it is that the effect of this longing for that which is to come, will be to make me purify myself as Christ is pure.

I have enlarged so much that I cannot now attempt as I proposed to enter fully into the sanction of the Gospel: but I must before leaving the subject of the hope — the subject of being partakers in the first resurrection; again direct your attention to what I have already more than once directed it — to the difference between this prospect and another.

The mere notion of happiness is not enough to make a man purify himself as Christ is pure.

but I wish to press your attention on the power that there is in the ex-
-pectation of that which is the counter-
part & at the same time the opposite
of the present state of things. There
is no comparison in the mind, be-
-tween the present state of the world
& the future according to the notions
commonly entertained of the heaven: &
if you were to go about & try what the
earth is & describe it & then from the des-
-cription try to form a notion of heaven
You would not find the one meeting the
other in the way of the one exposing the
evil of the other: but if you know the
truth of the doctrine I have been setting
before you, you will see how the one
exactly meets the other: that is, how the
future prospect exactly meets the present
state of things; & meets it in the way
of exposing what is evil in it. The present
state of things is a state in which men
are dwelling together, surrounded
by the gifts of God — in which they
have the works of God about them —
which they are permitted to work
upon — in which there is power given
them — in which one man has power
to influence the condition of others.

Now the future state of things
I have been describing is one in which
there will still be a visible world,

in which our condition will be one of having power; & the distinguishing character of which will be, that the principle by which we are actuated will no longer be self, but the glory of God. Now if I am looking forward to the state I have been describing I have two things in my mind which admit of a close comparison with each other: & I never can hear of any act of sin - I never can hear of the enmity of one man to another, of any fraud, rapine, or murder, or any evil thing but immediately it is brought to my mind what the world would be if the glory of God occupied that place in the hearts of people which selfishness now does. I am made to see how the evil is not in the condition of men but in their own hearts - how it is the corrupt will that creates all the mischief that I see on the face of the earth - how the land is groaning under ~~the~~ a load of evil - & how all this is to be traced to the denial of that place to God which he should occupy in the hearts of men.

Every one who has really received the doctrine of the coming of glory, has ~~contrasted~~ contrasted in two ways the world that now is

with what it will be.

In regard to myself - my own evil thoughts & inclinations there will be the constant contrast between a body of sin & death & that spiritual & immortal body which I shall possess.

What I mean is, that the view of the contrast will keep me constantly watching. No man knows the extent of the power of the evil that he is carrying about with him in himself. But to see myself as if I were two men so to speak, my natural man warring against God, while I am called in the Spirit, to war against myself - instead of this being any thing to make me feel lightly the evil of sin, it will have the effect of keeping my eyes constantly open to that evil & so I shall be guarded against the delusion of those who apologize to themselves for their sins: by saying it is natural to expect sin in them nothing else could be expected from flesh & blood. If I am continually looking on flesh & blood as my enemy I no longer expect anything from it.

If I look to all that is in me as opposed to God, - I will be made to empty myself, seeing that what is expected of me is not expected of my natural

man is evil, but is expected to be obtained in spite of the natural man. It is of great importance to realize God's condemnation of all that is in me naturally for Satan has succeeded, to an awful extent in leading men to imagine that God demands of man just such a moderate conformity to God's will, as may be expected from man's fallen state.

But God distinctly "recognises" all that the natural man is, only as rebellion & therefore it is the new man that is to serve the Lord, & the natural man is to be treated as a foe & rebel, & to be crushed because of his enmity to the living God.

Now my Dear friends,
You may say people know that they have this natural man to contend with but it is in regard to this as ~~is~~ in regard to the world: it is when I see that the present fashion of the world is to pass away, because it is evil, & to be succeeded by another fashion, which God has pronounced good that my eyes are open kept open: & so when I see that flesh & blood cannot inherit the Kingdom of God that they are corrupt ion, & that corruption cannot inherit incorruption I am saved from the delusion of looking to my natural self for anything. I am to crucify the

flesh with all its affections & lusts, & to keep in prospect that spiritual body which God says will be sufficient to make me a perfect man.

It may appear as if the contrast between the prospect I am holding out to you & your present condition might not make such a difference in respect of the working of Satan.

But I conceive it makes a mighty difference in a man's apprehension of the hand which Satan has in all the evil under the Sun, when he continually connects the future reign of glory & blessedness, with the binding up of Satan. There is no one subject about which men are more in the dark than the influence which Satan has - nothing which people less truly take home than the fact that every natural man is continually serving the Devil, & that every Christian is serving the Devil when he is sowing to the flesh - If this were distinctly in our minds - if we were continually prepared to see a denial of the glory of God in all the workings of the natural man it would put us in a very different state as to the knowledge of the enemies we have to contend with.

The Apostle says Ephesians VI. 12. "For we wrestle not ^{against} flesh & blood but against principalities ^{against} powers against the rulers of the darkness of

the world against spiritual wickedness in high places. It is a fearful thing, to consider how much people have come to lay aside the doctrine, as a thing ^{not} ~~not~~ of practical concernment. One reason is, that people have come to feel as if it made little difference if we are tempted, how we are tempted: Now, observe that in our yielding to temptations, we are meeting the wishes of Satan; & that he is behind all. This certainly does not alter the thing in one sense: but if accustomed to feel in our minds that we are not only individuals who may grieve God now & then; but that when we yield to temptation we are taking our place under the banner of the great enemy of God, & that we are at present under a system of things, where the prince of darkness is against us, then we will have a true apprehension of our danger. And in proportion to our apprehension of danger will be our working with the strength which God has provided for us.

Now, my Dear Friends & Hearers, I would first speak to those who have tasted that the Lord is gracious — who believe that God is love — that in Christ he has given all things pertaining to life & godliness. I would press on you the connection between strength & hope — if you ask me, how are we to be strong, to give mighty glory to God — how will we be able to trample on our foes? Just by dwelling in the hope light of the hope set before you — in the light of the prospect that when Christ shall appear we shall be like Him. I believe nothing has more weakened the children of God than low

notions of God's purposes. — If they were to
 realize their prospects for eternity — if they
 knew that their Condition is to be heirs of
 God & joint heirs with Christ & that their
 present calling is to glorify God in this dark
 day, just as Christ glorified God — & that
 their future prospect is to glorify God in
 the future perfect light of the glory to be revealed
 — if they were to conceive of this as their con-
 dition, it would make a mighty difference
 in their conduct — — It is an awful thing
 to see Christians judge of this world as if it
 were a heaven, notwithstanding its want of
 fitness to gratify their desires, & its utter in-
 adequacy in the whole system of its society to
 meet one single wish of their hearts —
 because they have not been living on
 the things which God has provided for
 them. — They have not been living on the
 death of Christ; which is the true way of
 exposing the evil that is in the world: nor
 on the resurrection of Christ which is the
 bringing in the better hope of the better things
 which God has prepared for them, that love
 him: & the evil that I complain of is their
 being satisfied with groaning under the
 sense of that which is about them, & seeing
 its hatefulness while they are not dwelling
 in heavenly places in Christ Jesus — while
 they are not full of the hope which giveth
 life.

It is in this state of things that Satan
 often gets advantage — that they are often
 made to hang down their heads, & to be
 discouraged; and are apt to feel as if there
 were no stemming — no resisting the flood of

which has come in: they are apt to feel as if all hope was gone — as if there was nothing but to sit down & mourn over the ruins of the fall.

Now in this state they will present no bold front to the Devil — they will not feel raised above the world — they will be without their armour — & in the very sorrow & heaviness of their spirits, often will they be tempted to find a relief in things which perish.

Let not your minds be thus fed, but be ye filled with the blessed hope with the glorious prospect of being like Christ, when he appears. Let this be continually in your sight; & in this light, you will be raised to rejoice in what is coming, & find God to be your strength.

I press the resurrection of the body the more upon your attention, because it has been so little in people's thoughts. It is when people conceive the body and all the works of God to be given up to a hopeless condemnation that people will be tempted to live like the world when they are in it; but it is when we see that this evil system of things is speedily to be destroyed, & that evil being cast out — ~~that~~ the world is soon to be the residence of the Son of God in our nature that we will look upon the world with different eyes from what we have been accustomed to do. Therefore dwell much upon it & consider what you are suffering in having a body of sin & death, & what you would gain if you dwelt in a world in which dwelleth righteousness.

The happy system. The constitution of the elements. In rain that falls. The storms of snow-cold & frost. Every sensation that is now, fainter or stronger, objects of thought. All these if we see the effects of the fall will be our utterance thoughts. To the saint that is to follow. If you see these things as the expression of God's righteous condemnation of the present state of things & his satisfaction with the world wherein dwelleth righteousness.

Now I speak to those who do not in their hearts recognise that Christ's glory is a blessed prospect — who do not feel that his glory is their glory: & who do not expect with much longing & desire that state of things. Now among those who are in this condition, I know there are some of you, who may be disposed to treat this subject with respect & attention — there are many who do not see clearly that all things pertaining to life & godliness are theirs in the gift of Christ, & who yet feel an interest in hearing these views about the coming of Christ, & who would like to know more of this new doctrine. It is painful to see you turning over the passages of your Bibles relating to it. & yet not know it. It is not only painful but the habit of mind of being familiar with it, ~~as to the~~ as a thing that is to be or may be, & yet not seeing the blessedness, is a very evil habit.

There is nothing worse than the habit of looking at these matters as if there was no personal concern in them. There is nothing worse than the habit of looking at religious subjects, as if the Gospel had been the news

of God's love to others & not to ourselves; as if the incarnate God came in respect of another world with which we have no connection. When people get into this habit, the thing loses its power; it becomes like an idle speculation. The origin of such a way of thinking has been this: people have always felt as if they had themselves something to give to in order to give them an interest in these things, & that they could not look on them with personal interest until they had done this. In this way they get into a habit of looking at them without personal interest.

You are doing yourselves essential injury every time you think whether such a doctrine is true or not — whether it is in the Bible or not — without seeing your own personal concern in it. Be not deceived as if ^{you} were in a better state, because men fairly and candidly listening to what is said, & because you profess yourselves more open to conviction.

Be not deceived by this. You are still sowing to the flesh so long as you consider the subject in this way. Be assured it is a matter of personal life & death to yourselves.

There is another class who are disposed to treat the subject with repulsion, who would put it from them — who are disposed to say what is the use of it? or even to say boldly it is useless & so reject it.

It is an evil indication of the state of the Church in this land, when people are so unwilling to hear & weigh what comes to them as a message from God. There is no one thing appears to be more frightful in the signs of the times than this: that instead of enquiring into the doctrine concerning the future glory; the great mass of people are anxious to make out that there is no occasion — no cause, for enquiry at all. It shows how completely people are without sympathy with those feelings with which Christ is looking to the present condition of the earth, when the prospect

of a new heaven & a new earth does not at once fill their hearts with gladness.

It shows how all such things, as go to expose the present evil condition of the world are matters from which peoples minds turn away.

In my anxiety to turn your attention to the struggle which is coming, I turned your attention last Lord's day to the subject of the Church of Christ — that you might be acquainted with the present condition of the world, & with the responsibilities which are upon you as members of the visible Church of Christ. I pointed out to you the evils of the present times: & one great evil which I did not then dwell upon & wish you to understand now. If you rightly understood the doctrine of the Church of Christ: you would see your responsibilities to God. If you rightly understood the doctrine of the Church of Christ you would see what it is ^{that} you are to expect from the Church, & prepared by the history of it in times past: you would see that Satan is to have his chief power in the Church of Christ: the Apostle Paul told them that among themselves there would come in those who would bring in heresies: & Peter says, that in the Church, there would come men who would bring in damnable heresies. All these evils were prophesied of as to come into the Church so that the temple of the living God was to become a den of thieves — the antitype is to correspond with the type. Now if you know this, you will be saved from the great delusion of taking for granted, that the voice of the Church is always the echo of the voice of God. You will be saved from the delusion of taking for granted that you may lean upon the Church, & cast your responsibilities upon the teachers in the Church — you will be saved from the delusion of thinking that the multitude of the Teachers of the Land must ~~be~~ necessarily be right.

I now call your attention & ask you to explain

to me: how it is that you can expect the history of the Gentile Church to be different from the history of the Jewish Church — how can you expect that before the mystery of iniquity be finished, this work of iniquity should cease: for this is the expectation in which you say Peace! Peace! in this day of darkness

— And I charge you now having had this matter expounded to you, & having been warned that you have incurred an additional responsibility from your being told that the present state of the visible church is one of darkness — one in which the light is limited to a very small proportion, & in which there is a very wide spread death.

I have told you this, & in speaking in this way of the church. I seem to myself to hear you saying — what need we listen to him any more; if he lift his voice against the Church.

Now I say that such a state of things is not only true: but is what was to have been expected — And when I say this I would speak farther as to what may be expected. I know that many of you will say that God will acknowledge his own truth, & if there is a conflict arising as now, that truth will prevail, & a little time will try where the truth is. I am anxious that Satan may not get any advantage over you; & I know that any personal feeling that would make me not speak all my message would be a sinful feeling.

I therefore state to you the exact nature of the conflict, & of the victory which we are to expect in the Gentile Church.

It is a conflict not against ^{the powers} the powers of darkness — it is a victory in the hastening of Christ's kingdom & glory not in such events as are to take place before Christ's

Kingdom & glory: but the Kingdom of glory itself. There are some who testify of a certain doctrine, that it is true, & others that it is not. Suppose those who say it is the truth, to be the small number, & those who say it is not, to be the great number. & suppose a division to take place in the Church of Christ — suppose one party ~~against~~ another in the Church of Christ.

Suppose a person^{to} say, wait a little & we shall see what party shall triumph in the Church — wait & see what the voice of the Church is — what the mass of the Church will declare, & when we have got that we will know what the truth is. In speaking thus you don't know what you are saying.

That is not the thing which is to decide it. The majority of the church may decide against Christ — The great mass of those who profess his name, may deny the Lord & it may be the case that the faithful shall be the smaller number: & if so, then will that prophecy be fulfilled Isaiah.

LXVI. 5. Hear the word of the Lord ye that tremble at his word: your brethren that hated you, that cast you out for my names sake, said; Let the Lord be glorified: but he shall appear to your joy, & they shall be ashamed." The haters were the majority for if they had been the minority, they could not cast out the rest. The persecuting people of God, that hated the true people of God, & cast them out for his names sake, said in doing so let the Lord be magnified glorified. This is not the language of the Heathen. it is the language of a Church — of people who speak in the name of the Lord. —

Now observe the church casts out the people of God, & says in doing it "Let the Lord be glorified." But it is added "He shall appear to your joy & they shall be ashamed."

So it is his appearing that is to decide the question & not the deed of the Church. It is important to press this upon you now.

I say to all, understand & know that it is not the judgement of the visible Church of Christ that ever can decide what is the truth of God. The Church is set up as the pillar & ground of the truth: but Adam was set up as the image of God; & yet he fell & every thing that has been set up for this purpose has fallen: excepting the person of Christ himself.

The Jewish Church rejected the Lord when he came, & so we may expect to find the Gentile Church rejecting the doctrine that he is to come: & they will reject him by rejecting those who are his.

You are not to feel as if the truth of any doctrine You have heard me state could be decided by the voice of man, or of men, or of any body of men even of the visible Church: but I wish you to understand that until the day of the manifestation of the sons of God, there will be no stamping with God's stamp on the one side or the other: & therefore those who hold the truth; are not to be troubled - the map must be correct: but they are to be contented to wait for the day of the manifestation of the Lord's sons of God; & not to expect to be justified in the eyes of men before that day has come: & those who oppose this truth are not to conceive that they have obtained a

triumph. Then should put down
the other for it is in the day of Christ's
own appearing that shall manifest who
are God's & who are not.

God forbid that I should cease to
pray for the Church - God forbid that
I should cease to intercede in behalf of those
who are most in rebellion against Christ.
If God forbid that I should say that my
prayers will not be answered. I know
there is a voice crying for wrath - I know
there is a voice crying for judgment:
It is the voice of every one who is
darkening counsel by words without
knowledge. It is the voice of those who
deny the Lord that bought them - it is
a voice crying aloud, according to the
Lord of hosts. There is another voice God
that I were the instrument of making
it the voice of the faithful: it is the
voice of those who have still the light
dwelling in them, who have believed
in the record God has given of his Son
who feel the sins of the people - who
sigh & cry for all the abominations -
who make common cause with a sin-
ning Church, & who shrink not from the
responsibilities as members of the Church
but who stand in the gate to turn away
the battle, & who plead in the name of
the Lord that in the midst of wrath God
would remember mercy. This is the
voice I wish to have raised that the judg-
-ments might yet be averted but if
not, then woe to the land - it shall
be well with the people of God come
what may though the day of the Lord's
coming ^{will} be terrible to those who deny the

Lord, that bought them. I therefore charge you that you do not put your consciences into the keeping of the Church; but feel that being responsible heads in the Church, you are not to draw light out of a torch. The first aim of light, I let your light so shine before men that they may see your good works & glorify your Father who is in Heaven.

I pray you understand these things in their true light. Satan will be active and tempt you to say that surely the truth will be acknowledged by the Church.

I know not whether it will or not — I know not whether the interceding voice will prevail or not — but I give you warning: because even though the Church decides truly: yet if you believe a truth because the Church believes it then is your faith vain.

God grant that those who are in the dark may feel it an awful thing to walk without knowledge. Oh, how painful is it to see men utterly inexperienced in the ways of God, oftentimes without the least pretensions to what is called seriousness stand up & say such a thing is not true. I tremble to think of it: & therefore have I not shunned to declare to you the whole counsel of God. Keeping nothing back that may be profitable unto you

Amen

Sermon VII.

Acts. XVII. 22. "Then Paul stood in the midst
"of Mars-hill & said Ye men of Athens, I
"perceive that in all things ye are too superstitious.
"For as passed by & beheld your devotions, I
"found an altar with this inscription "To the
"unknown God. Whom therefore, ye ignorantly
"worship, him declare I unto you. God that
"made the world, and all things therein, seeing
"that he is Lord of Heaven & Earth, dwelleth
"not in temples made with hands: neither is
"worshipped with mens hands, as though he
"needed anything, seeing he giveth to all life
"& breath, & all things: and hath made of
"one blood, all nations of men for to dwell
"on all the face of the earth; & hath determined
"the times before appointed, & the bounds of
"their habitation. That they should seek the
"Lord, if haply they might feel after Him,
"if find Him, though he be not far from
"every one of us: for in Him we live, move
"& have our being; as certain also of your
"own poets have said, For we are also his
"offspring. Forasmuch then as we are
"the offspring of God, we ought not to think
"that the Godhead is like unto gold, or silver,
"or stone, graven by art or mans device.
"And the times of this ignorance God
"winketh at: but now commandeth all
"men every where to repent: because he hath
"appointed a day in the which he will judge
"the world in righteousness by that man

"whom he hath ordained, whereby he hath given assurance unto all men, in that he hath raised him from the dead."

The words to which I would more immediately turn direct your attention are in the latter part of the 30th & 31st verses. "But now commandeth all men everywhere to repent" why? "Because he hath appointed a day in the which he will judge the world in righteousness &c." I wish you to read in connection with this, another form of preaching the Gospel. what I have read was one way of doing so. See in Chapter XXIV. 24. another record of Paul's preaching.

"And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul." observe the object "I heard him concerning the faith in Christ." This was the subject on which he heard him. Now, how does it appear that he was heard? "And as he reasoned of righteousness, temperance, & judgement to come, Felix trembled." Observe that Paul preached concerning the faith in Christ, by reasoning concerning righteousness, temperance & judgement to come.

Connect also with this another example of preaching the Gospel recorded in Chap. 24. 14. But I do not take up your time with the whole passage. The part I particularly refer to is the account Peter gives of the commission which he & the other Apostles had received from Christ.

as stated in the 40th verse "Him God raised
up the third day, & showed him openly:
Not to all the people, but unto witnesses
chosen before God even to us, who did
eat & drink with him after he rose from
the dead. And he commanded us to
preach unto the people and to testify."

Now you will recollect Christ said
Go & preach the Gospel to every creature."

If you ask what is the Gospel? This
is Peter's answer. "That it is he which was
ordained of God to be the judge of quick
& dead. To him give all the prophets wit-
ness, that through his name whosoever
believeth in Him shall receive remission of
sins."

Observe also another of the discourses
of Paul in chapter XIII 32 to 38. He quotes
here you see certain passages to show
that the resurrection of Christ was the fulfil-
ment of prophecy. Then in the 38th verse
he says "Be it known unto you, therefore
men & brethren, that through this man is
preached unto you the forgiveness of sins;
and by him all that believe are justified
from all things, from which ye could not
be justified by the law of Moses. Beware
^{therefore} ~~then~~ lest that come upon you which is
spoken of in the Prophets. Behold ye
despisers & wonder & perish: for I work
a work in your day, ^{a work} which ye shall in
no wise believe, though a man declare
it unto you. The work here spoken of
is the judgement, to which in other discourses
reference is made. See Habakkuk Chapt I

verse 5. "Behold ye among the heathen
and regard, and wonder marvellously for
I will work a work in your days which
ye will not believe, though it be told you."
Isaiah ~~XXVIII~~ 14-22. Now this is the
passage so repeatedly referred to in the New
Testament. Peter refers to it in his first
Epistle Chap. II. v. 6. -- The Apostle Paul also
refers to it in the Epistle to the Romans at
the close of the 9th chapter. In talking of the
righteousness which is by faith he says at
the 31st verse "But Israel, which followed
after the law of righteousness, hath not attained
to the law of righteousness" Wherefore? Because
they sought it not by faith: but ^{for a wise} by the
~~deeds~~ ^{works} of the Law: for they stumbled at that
stumbling stone: as it is written "Behold I
lay in Zion a stumbling stone: & a rock
of offence: & whosoever believeth on him
shall not be ashamed."

Now the same thing is referred to
in Romans Chapter IX. 31. where it is said
"whosoever believeth on him shall not be
ashamed" connect all this with a passage
in II Thessalonians Chap: I. 5-10 which
is a manifest token of the righteous judgement
of God, that ye ^{may} be counted worthy of the
Kingdom of God, for which ye also suffer.
And it is a righteous thing with God to
recompense tribulation to them that trouble
you. And to you who are troubled rest

"with us, when the Lord Jesus shall be re-
 "vealed from heaven with his mighty angels,
 "In flaming fire taking vengeance on
 "them that know not God, & that obey not
 "the Gospel of our Lord Jesus Christ: who
 "will be punished with everlasting destruction
 "from the presence of the Lord & from
 "the glory of his power, when he shall
 "come to be glorified ⁱⁿ his Saints, & to be
 "admired in all them that believe (because
 "our testimony among you was believed) in
 "that day."

My Friends This is the first truth
 which I ^{desire} wish to be impressed upon your minds
 by what I have quoted, that the Apostles, in
 preaching the gospel, set before their hearers
 the day of judgement; & ~~convey~~ further
 conceived themselves conveying to their hearers
 good news by turning their attention to a
 day of judgement — conceived themselves
 bringing good news while they stated that
 God would judge the world in righteousness.

I wish you to observe therefore that
 the true gospel must be something that
 which puts us in possession of something
 that shall make the prospect of a day of
 judgement a joyful prospect while we
 know that the judgement shall be a judge-
 -ment in righteousness. What is meant by
 a day of judgement & what is meant by
 a judgement in righteousness? A day
 of judgement is a day of division — it is a
 day of separation — a day of discrimination.

a day of dealing with the subjects of judgment, on some principle upon which they are treated variously. It is dealing with men according to some fixed principle & giving them what accords with that principle. To judge in righteousness is to divide men on the principle of righteousness; or in other words to deal with men according as they are or are not righteous persons. The statement then that God has appointed a day in which he will judge the world in righteousness is precisely the same with one in the prophecy of Jeremiah Ch. XVII. 5. "Thus saith the Lord cursed be the man that trusteth in man & maketh flesh his arm & whose heart departeth from the Lord. For he shall be like the heath in the desert & shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land & not inhabited. Blessed is the man that trusteth in the Lord, & whose hope the Lord is. "For he shall be as a tree planted by the waters, & that spreadeth out her roots by the river, & shall not see when heat cometh, but her leaf shall be green & shall not be careful in the year of drought neither shall cease from yielding fruit."

Now we have here, ^{containing} the standing & unchanging principle upon which God governs all things; that the man is cursed that trusteth in the arm of flesh man

He maketh flesh his arm, & whose heart departeth from the Lord & that the man is blessed that trusteth in the Lord & whose hope the Lord is.

Now we live in a day in which we do not see the truth of the statement made out — a day in which the proud are often called happy — we live in a day in which the wicked flourish as a green bay tree — in which the righteous are often the poor & the needy — a day in which the evil are often found trampling upon the good. Now then is it that it should still be said Cursed is the man that maketh flesh his arm & blessed is the man that trusteth in the Lord? What vindicates the truth of this statement to us who see things apparently inconsistent with it? It is this verse in our text, "that God has appointed a day in the which he will judge the world in righteousness."

It is upon this principle that the Apostle calls upon every man to repent. And if the Apostle has said so, I also call upon you to repent — But if you answer we do not see that we should repent. — If God is disposing of things according to the principle you have stated, of allowing the wicked to flourish as a green bay tree, how do you

call upon us to repent? The apostles answer is doubtless it is so in the present state but God has appointed a day in the which he will judge the world in righteousness; & therefore I call on You to repent.

Such is the principle of a day of judgement. It is a separating of men, according to their characters. Now this separation is an eternal separation; & therefore it is that this time of separation is the great thing to which attention is directed & directed too, in such a variety of forms. It is referred to, for example, as a separating between the tares & the wheat - between the Sheep & the goats - between the righteous & the wicked. It is of deep importance to direct mens attention to this - because a person having his attention turned to it, & perceiving its truth, would be raised above the present moment, would see the future & judge of the whole taken together & would pronounce the man blessed who is on the Lord's side whatever his present circumstances may be. Now the fact that there is a day of judgement continues to be recognized in words, at least, among professing Christians; but great ignorance & darkness are entertained in respect of it - & therefore I proceed to point out two errors which

proclaim about it, in its relation to the Gospel of our Lord, & then set forth the truth of God in this matter, & show you why the resurrection from the dead is here required to after which I shall conclude with a practical address.

There are two mistakes entertained about the Day of Judgement. The one by those who are professed legalists — those who professedly look to their own merits & doings, making little or no account of the cross of Christ & recognise it as a principle, that they will be judged according as they behave themselves in the present world. They quote this passage with great triumph, & often refer to the preaching of Paul before Felix saying Why do you say so much about the cross of Christ? Paul in this passage never mentions it — but speaks of righteousness — temperance & judgement to come — He was a moral preacher.

The other error is that found among people of an opposite description, who continually value themselves upon their high attainments, & who are continually professing the greatest jealousy for the honour of the cross of Christ, & the greatest anxiety that there should be nothing taken from the credit of the cross. They fall into another error which I shall point out to you. I may God enable

me to do so in his own name & strength & let no man dare to shut his eyes on the light however much it may condemn himself.

First then the legalists are right on the principle that God will separate on the day of judgment strictly & literally according to what men are; & not according to any false estimate—any fiction—any taking for granted that they are not what they are not. There is no such thing as the Church being presented beautiful by imputation or fiction. Christ will not present a black deformed, wrinkled Church & call it beautiful—but he will present it just as it is. They are right then as to this, that he will present it as it is: for this is implied in the words, "he will judge ~~the~~ in righteousness". But this is their error. They call evil good—put darkness for light—They know not what righteousness is, & consequently see no need of a suffering Saviour, to redeem men from their iniquities.

They adopt a standard of morality, such as man can furnish, according to which unregenerate men are called good—a standard in short which is of the Devil's invention—but which is the recognised standard of the great mass of the people in our land. It is of this nature that there are certain things—certain restraints of the principle of selfishness which a man owes to God, & his neighbours & that judging according to our circumstances—making allowance for our weakness—taking into account the depravity of our hearts God will judge us according as we have or have not

have not put these restraints upon ourselves. Thus they make out a principle upon which they will make actions to be good with which the Holy Spirit of God has no concern. They are right in saying that God will judge in righteousness, but they are wrong in conceiving that the principle of righteousness is one which will recognise any human being in his natural state, as fit to stand on the right hand of the throne — & therefore they feel so little need of the Cross of Christ — so little need of the Holy Ghost & thus they think that all that is required is that a man in the strength of the natural man, should do the best he can to please God. This is the first error.

The other error is this, that men conceive of the righteousness of Christ — of the obedience of Christ, as if it were ^{something like} a store of merit, & of righteousness & feel as if God could be pleased with sin elsewhere, because he found holiness in Jesus & thus while the former error lays aside the Cross of Christ through seeing no need of it; those who hold this error have taken it up without seeing the grand design of the Cross. Why is all that God did for ~~me~~ in Christ presented to me as a firm ground of confidence? Why does God put me in the situation of not charging my sins against me? Why has God in Christ laid my iniquities upon himself & directed my attention to the words "It is finished"? What was God's intention in all this?

(thus?)

Was it to people heaven with rebels? Was it to introduce into the holy City that which defileth & maketh a lie? Unquestionably not. The blood of Christ was shed that it might be as a fountain opened for sin & for uncleanness, that it might purge the conscience from dead works to serve the living God. And this is the song of the redeemed "Thou hast washed us in thy blood & made us", literally, substantially, and truly, "Kings & Priests unto God."

While the work of Christ is revealed as that which has put away my sin, it is not revealed as something that would give confidence in the ~~people's~~ prospect of judgement, in the way of supposing that on that day God will deal with us as he is doing now, that is in the way of mercy — but on the contrary that the object of the whole has been that I might be of one mind with God, & the confidence that will be in that day, is that expressed in I John Chapt. II. 17. to which I would for a moment turn your attention. "Herein is our love made perfect, that we may have boldness in the day of judgement, because as he is so are we in this world." Now you will observe that the boldness in the day of judgement of St John the Apostle did not spring from the notion that God would account him on that day what he was not. but from the knowledge

that as Christ was so was he in this world. The Apostle says the world knoweth us not, because it knew him not.

Now a person looking forward to a day of judgement, sees no ground of peace in such a prospect: but in the fact that he is reconciled — he sees no ground of peace: but in the fact that as Christ was so is he in this world.

Now my Hearers, when a person has departed from any important part of truth, he must become inconsistent in his profession of holding the rest.

Hence it is that when men have departed from the acknowledgement of the blood of Christ as that which can alone purge the conscience from dead works to serve the living God, while they still ~~hold~~ acknowledge that God has appointed a day in the which he will judge the world in righteous reprobation, they can no longer be kept to a consistent acknowledgement of this as we find it indeed in the present day — We find men now in regard to the day of judgement mingling mercy with that judgement they are looking for compassion on that day — Not that they think they are entitled to heaven: but that taking good and bad at an average, in comparison with the great mass of mankind God will have mercy ^{upon} ~~on~~ them in the day of judgement. They expect that

God will be a kind of indulgent judge who on finding some good points, will look over the bad points. Now the man who speaks of mercy & forgiveness on a day of judgement — who expects that his sins will be passed over on a day of judgement is entertaining — the most absurd & inconsistent expectation because the very characteristic of a day of judgement is, that men will be treated exactly as they are. In point of fact those who have laid aside the cross of Christ & conceive that men are to be saved by their own merits, while they talk of a day of judgement are looking for a day of mercy — while there is no mercy then coming: but strictly a day of judgement. The day of mercy will then be past. As on the one hand those who have left out of view the cross of Christ, have been driven to this, that while they talk of a day of judgement it is not a judgement they really mean, so on the other hand those who have said that there is no ground of confidence for a sinner but in what Christ has done, but who have at the same time not understood the true character of a day of judgement have fallen also away from the principles they profess to hold: which are that there is a finished work of Christ.

that this work of Christ is free to all — that all are welcome & have a warrant to cherish confidence on the ground of what Christ did: for that there is enough in Christ for every man.

This is their language; but what is their feeling? Ask them, ~~Are there~~ Are you rejoicing? Are you at peace? and they cannot say they are. — What then is the use of their idle compliments to the fullness that is in Christ? what is the use of talking about the free & full & unconditional offer of what they are afraid to take: while the words they so speak manifest that in their hearts they do not believe it is so. The origin of this is not seeing that remission of sins is granted for the purpose of bringing men back to God, & so they speak as those who have no doubt that there is enough in Christ — that he is freely offered — that we are at liberty to put all trust in him. But ask them Why are you not rejoicing in him? The answer is, I do not doubt Christ but I doubt myself.

Now what I press is this, that notwithstanding their profession that a man is not to look to himself at all for any ^{ground of} confidence, they have come back to the ^{very} same ground as the legalists & moralists against whom they declaim.

There is ^{the} difference in their language.

but none in their feelings. The one does not speak of Christ at all; but looks to his own doings, & hopes & trusts he may be saved at last. The other speaks of Christ, & says he is all a man needs & disclaims all idea of merit, & conceives it presumption to talk of it and after all he is just like the other.

Each man is hoping - trusting - expecting mercy on the ^{3^d} day of judgement.

The one calls his doings merits. the other fruits of faith; but each is looking to his own doings - each is hoping from them - each is depending on them for the measure of his confidence: & ~~none~~ in point of actual life they occupy precisely the very same place: & therefore the doctrine is a mere evasion - it is as perfectly a nothing as the professed denial of the cross of Christ by the other.

Now having thus endeavoured in all plainness of speech, & in sound words, to set forth these two great errors I shall now set forth to you the truth of God. This we are in profession of when we know that it is, literally the fact, that every man has at this moment, an entire ground of confidence just in what Christ did - so that no man can really belie what Christ did without having that confidence

On the day of judgement that which is now a ^{perfect} ground of hope & confidence will be an overwhelming ground of condemnation to them who has not been brought back by it.

The Gospel on the ground exclusively of what is done in Christ says there is everything needful; I don't tell me you doubt yourselves: I want you to trust Christ: unless you can say that he is not enough you have no excuse for doubting. And then it says farther that God who has given to you in this day this perfect ground of confidence to come to him, has done so for a purpose — with a view to judgement & his purpose is on a future day to come & see what effect has been produced by the discovery made in Christ & if then you are found on the Lord's side, & found of him in peace, then you shall not be ashamed. And if not found on the Lord's side then shall you be overwhelmed with swift destruction. It is because the present forgiveness is spoken with a view to the present future judgement: that the future judgement is kept in the foreground, because the present forgiveness is the open door & thus the remission of sins makes the announce-
ment

of the future judgement good news.

You will see this if you consider who the Judge is whom God has ordained; & consider the fact of the resurrection from the dead. I shall first consider the resurrection from the dead.

You must observe through the whole acts of the apostles a continual reference to the resurrection of Christ.

& Paul says "If Christ be not risen then your faith is vain."

Now I wish you to observe this, for people are much in the way of looking at the death & sufferings of Christ & overlooking his resurrection which is the great foundation of all the preaching of present forgiveness & future judgement.

Now why is the resurrection of Christ ^{made} such a prominent feature in the ^{preaching of the Gospel}?

Why is this the foundation of every thing else? Just because the curse that came upon men through sin is death - the wages of sin is death - the gift of God is eternal life in Jesus Christ - Now you must see it in this way. If Christ had not come to overcome him who had the power of Death even the Devil & destroyed this enemy & led captivity captive there would have been no resurrection.

from the dead. I am anxious you should observe this. It is appointed unto all men to die. All would have died but there would have been no judgement, no resurrection, no future life, for man in the body; if Christ had not died & risen again —

See I Corinthians; Ch: XV. 15 "For if the dead rise not, then is Christ not raised." I don't mean to go over the passage but examine it & you will find how the resurrection from the dead is connected with the resurrection of Christ. You will see also, that it is not the fact of our being raised alone, but of the judgement, that is connected with the resurrection of Christ.

This is a consequence of his resurrection that he is judge. Now what ~~what~~ is it to say, that Christ is judge of quick & dead in consequence of his resurrection? It is just this. If you look upon men as having no life beyond the present — if you look on men as going down to the grave & never raised up again: & the soul & body separated the soul going away to the place of spirits & the body into dust, then all the promises ^{concerning} of the meek inheriting the earth — the righteous inheriting the land & the wicked being cast out; would prove false.

Suppose you just follow men to their graves, & seeing nothing beyond this take up the Bible & read "the meek shall inherit the earth." you find this perfectly

John for the wicked flourish like a green bay tree, & are in power & influence.

You see then that all these promises would have been vain had there been no resurrection. But grant a resurrection & then you provide for the fulfilment of these promises. — Grant a resurrection & that men come again & dwell in their bodies; & then an opportunity for the fulfilment of the promises has been opened up; & the righteous going down to their graves in poverty & contempt does not make the promise ^{void} vain; because there is enough of time, after the resurrection, to give the meek the inheritance of the earth. Observe that unless there had been a resurrection we could not see how there should have been a judgement; & unless the persons who are now upon the earth should be again upon it, all these promises must go for nothing & never be fulfilled.

Now I wish you to observe, that the moment Christ accomplished the resurrection from the dead, you see the possibility of the accomplishment of the promises.

But how comes this fact of Christ being raised, to lead to a resurrection of our bodies & to his judging?

It is in this way Christ purchases the earth: he buys it & the race upon it.

it: he buys men's souls, bodies, and possessions — the earth and all which dwell upon it. He buys them with his blood. Now I wish you to understand the nature of this transaction.

It is set forth to you in the 24th Psalm & in the V Ch: of Revelations

You have this statement in the Psalm: "The earth is the Lord's, & the fulness thereof; the world & they that dwell therein". And then it is asked "who shall ascend into the hill of God the Lord"? & who shall stand in his "holy place"? It is as if God were saying, the earth has fallen back into my hands through the sin of man & to whom shall I give it?

"To the man that hath clean hands, & a pure heart; who hath not lifted up his soul unto vanity; nor sworn deceitfully." At the end of the psalm you will find that this man is Christ. "Who is the King" &c. Again in Revelations V ~~John~~ you find John weeping, because there was no one to take the book with the 7 seals which is a symbol of the possession of the earth taken from the manner of transferring property among the Israelites. The question is asked "who is worthy to open the Book?"

& to loose the seals thereof? The answer is The Lamb that was slain - the Lion of the tribe of Judah he hath prevailed to open the book.

The earth ~~being~~ God's was given to man - man lost it through sin - so that the Devil now had a vantage ground, having the power of Death in consequence of the unchangeableness of the Law of God. Not that he had any right to it: but as the law of God was fixed & certain the Devil said ~~Let~~ could therefore say "Let not a single being of that race ever come out of their graves again otherwise the Law must be broken. Now Christ came in human nature - met the Devil on this earth - took our nature & in it he overcame the world the flesh & the devil: & then it was, that like the nobleman who went into a far country - he went to his Father, & as the man who had clean hands & a pure heart he received from God the title-deeds of all this inheritance.

As God it was his from the first but it was that he might possess it by right & title as a man that he was born & died & rose again. as he himself says that he came to be a King - that he was born to be a King.

It was in this way that Christ accomplished this purpose. 3

This was just taking men from under the law. To say that men are still under the Law is just to say that men Christ shall not raise them: as the man Christ Jesus has no title to raise any man from the grave who is under the law.

Christ having thus acquired a right & title to mankind, & to the world in which they dwell, God committs all judgement to him & by him will judge the world in righteousness — & having provided for the possibility of his awarding the earth to the righteous & of his displacing the bad & having provided for making the earth an inheritance worth the possessing — having acquired a title to redeem it from the curse, he then proceeds on this principle laid down in our text (to call all men to repent because he hath appointed a day in the which he will judge the world in righteousness.

It remains my dear friends to state how all this should be called good news. Is it good news to sinners to tell them that the world is to be given to the good? How comes it to be good news to ~~the~~ those who are not righteous to tell them that God will judge the world in righteousness? How is it good news

to him who are the children of the wicked one
 to tell them that the earth will be inhabited by
 those alone who are the children of God. See in
 Matthew Ch. V 3-12 the statements of Christ
 concerning a variety of characters, of whom he
 pronounces that they are blessed, the meaning of
 which is precisely the same as that above text.

To say "Blessed are the poor in spirit, for
 theirs is the Kingdom of heaven; Blessed are
 they that mourn for they shall be comforted;
 Blessed are the meek, for they shall inherit
 the earth; Blessed are they which do hunger &
 thirst after righteousness, for they shall be
 filled; Blessed are the merciful for they shall
 obtain mercy; Blessed are the pure in heart
 for they shall see God. To say this is just
 in other words to say — God will judge the
 world in righteousness; for these are the
 characters of righteous persons; they are
 the features of a righteous man. And if
 this is to say that the world is to be given
 to the righteous, & carry our attention at the
 same time forward to the period to which
 our text carries us forward — the period when
 God will judge the world in righteousness;
 how comes it ^{to be} the case that Christ a
 preacher of ^{the} ^{gospel} ~~righteousness~~ (for he first preached
 the gospel himself & then sent his disciples
 to preach it) that he should in his own person
 send forth this word "Blessed are such &
 such characters, when he was speaking in
 a world where there was no such characters
 to be found? And how is it good news to
 say that God will judge the world in right-
 eousness

to people of whom there is not one righteous? The difficulty lies in this that a sinner — a rebel not poor but proud in spirit — not pure in heart but polluted — not hungering & thirsting after righteousness: but thirsting for the lusts of the flesh: how is it that to such it should be told as good news, that the wicked shall be cast into hell, that the righteous of whom I am not one shall inherit the earth? How is this good news? Because the person who is to make this separation, & who conveys this intelligence is the Lord Jesus Christ.

What difference does this make? This is the difference: did it proceed from a Lawgiver acting on the principle of a law it would just be the sentence of my eternal misery. But when it comes from Jesus, from whom do I hear it?

From one whose personal work for me has put me in circumstances to be righteous. The blessing is for the righteous. I am not righteous; but it is good news to me; because the person who has this news for me has performed a good work for me, & has thus placed me in a condition to be righteous.

If God has given me all things pertaining to life and godliness, then the blessing is not placed beyond my reach, though I am wicked; seeing I have all

that is needful to make me like God himself. How true is it then seeing that Christ has in himself for sinners all things pertaining to life & godliness, that it is good news to tell the sinner that Christ is to judge the world in righteousness — that God has appointed him Judge? and the reason of this being good news is that through this man is preached the forgiveness of sins & that when Christ ascended up on high he led captivity captive, & received gifts for the rebellious — that he hath the Spirit for us, according to that wondrous word that he is a living way unto the holiest, & that we have access through him.

My Dear Hearers I shall turn your attention for a moment to some verses in the Epistle to the Ephesians, which express in a short compass what I am ~~am~~ anxious now to press on you. Chap: II. 14 — 16. "For he is our peace, who hath made both one, & hath broken down the middle wall of partition between us. Having abolished in his flesh, ~~even~~ the enmity even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace: And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Now observe after having slain the enmity after having made peace, ^{he came} &

preached peace to them who are were
 "far off & to them who were nigh." &
 "the peace is that "through him we
 "both have access by one spirit to the
 "Father"

Two things are contained here &
 these make it indeed good news that
 Christ is to judge the world in righteousness.

The first is that he has made peace
 by the blood of his Cross — that through
 him is preached the forgiveness of sins,
 that God was in Christ reconciling the
 world to himself — not imputing unto
 men their trespasses — or in other words
 that through the work of Christ you are
 every one of you forgiven sinners — you
 are every one of you upon the footing of
 innocent persons before God — having as
 free access to God as if you had never
 sinned. — The second is that Christ
 has the Holy Ghost for you — that every
 one of you has in Christ the Spirit —

Now my Dear ~~and dear~~ friends, do you
 not see that these ~~statements~~ being true
 statements it is good news to tell a
 person that the world will be judged
 in righteousness — but if they are not
 true Christ's judging the world in
 righteousness cannot be good news
 to men.

(case that the)
 If it be the work of this person
 who is to judge — by which he has ac-
 quired a title to be your Judge — by
 which he has brought you under
 his government — such as I have

described. then you can rejoice that he is Judge: but if it be not the case then you cannot rejoice. you must have a provision for being righteous otherwise Christ judging the world in righteousness cannot be good news. Now observe if your sins are indeed remitted - if Christ has taken them away - if God is not charging sin against you, then you are set free from the necessity of regarding God with slavish fear - you are set free from the temptation of serving God from selfishness - you are set free - from all inducements to perform a single act for the purpose of winning something from God.

If in point of fact your sins are remitted to you - then if you do anything for the purpose of inducing God to have mercy upon you - if you put forth a single effort because you wish God to have mercy upon you, then you do what there is no necessity for your doing. If there is a necessity for your doing it you cannot be righteous. For a righteous person is one who is like God, & there is no goodness, but in the image of God - & Christ Jesus is the image of the invisible God, the first born among many brethren. He manifested the true mind of God - & nothing will be counted righteous

in a man at the day of judgement, ~~except~~
~~in~~ his having the mind of Christ in
 him - except his reasons for avoiding one
 thing & choosing another are the same
 with Christs reasons. I wish you to under-
 stand that Christ the eternal word never
 ceased to cherish towards the Father, the
 entire confidence of a child - He had
 never occasion to do anything in order
 that God might have mercy upon him
 seeing he never sinned. He had always
 free accep, seeing he was the eternal
 God - And what Christ did in our
 flesh he is expressly said to have
 done not of himself. The Son did
 nothing of himself; but in all he did
 he revealed the Father. The mind of
 Christ was therefore the mind of God
 & Christs reasons for everything he did
 were precisely the same with Gods
 reasons for requiring him to do it.

Now how does this connect itself
 with what I am speaking of? If I
 am working to obtain for myself the
 adoption of a child of God, I have
 not the mind of Christ for he ne-
 ver had such a motive or object.

If my motive in anything I do
 be anything else than the pure principle
 of love to God and man then I have
 not the mind of Christ for Christ

fulfilled the Law of God which was
 "Thou shalt love the Lord thy God
 with all thy heart & soul & mind, &
 strength; & thy neighbour as thyself."

Now I wish you to see that if I have
 got the pardon of my sins, I am at
 perfect liberty to cherish the feelings
 of Christ — Liberty however is not
 enough: yet it is a thing which people
 do not understand. The necessity for
 my being put in this condition I will
 now explain, & show you that while
 there is liberty for a man so to act
 if his sins are not charged against
 him: that if his sins be not remitted
 if he is still living under the
 sense of condemnation — he is not at
 liberty to serve God with the mind
 of Christ. I would illustrate it thus.

Suppose one of you were engaged
 in something of importance to your self
 & I were to ask you to come & assist
 me in doing something to go along
 with me to the work; but ~~attention~~^{it}
 is quite necessary to your comfort
 yea essential to your very being;
 that you finish the business in which
 you were engaged & you feel that you
 cannot neglect it without mining
 your self. It is quite clear that in these

circumstances. I cannot induce you to come along with me. You might say my family will starve if I go away with you, & neglect my own work — now, if in these circumstances being exceedingly anxious to have you along with me. I give you a sum of money which will fully make up whatever you might lose by going with me. You are ^{then} free to do it but not before. you may have no heart for the work after all — but you are at liberty — ^{the necessity} for staying at home is removed. Now I conceive the remission of sins to be precisely of this kind.

God says give me glory. — Let my glory be the motive of what you do.

But if I am under condemnation & have need of pardon then the obtaining of pardon must be the motive of what I do: & therefore I am not free to give God glory. But God says I wish you to be in circumstances; in which you can give me glory & in order that you may be so I for give you, therefore give me glory. In this way remission of sins is a preparation for giving God glory to God: & anything which is a preparation for living to God's glory is a preparation for righteousness. For what ^{righteousness} It is that the glory of God

...in the requiring of it in man
...therefore the remission of sins is
a necessary preparation for it: and to tell
me to be righteous: if not forgiven, is
to ask of me an impossibility. To tell me
to cease to work for my own salvation
while my pardon is still undecided

It is jeopardy is to demand of me what
is impossible in my circumstances: for as
long as the first law of my nature is
to look to my preservation the secret
working in my heart must be a wish to
be pardoned.

I trust you understand this, but
as I have said remission of sins is only
a preparation. All it does is to put the
man who believes in it in a condition
to give God glory, if he pleases. But
the man must wish it otherwise he
will not do it. Now how is this pro-
vided for? In ^{the} manifestation to my
soul of God's condemnation of sin &
love of holiness — of God's hatred of my
sin as shown in the Cross through
which I receive ~~the~~ remission: & in the
gift of the Holy Ghost, to enable me to
live in the sight of the Cross. What I say
is, that the man whose sins are removed
as soon as he believes that it is so, sees
himself free to serve God & when he
contemplates what Christ has done for
him & sees that Christ has the Spirit
for him, then by this knowledge, he is
disposed to glorify God — this knowledge
completes what was needful, & less than

this would not do. . . . My dear Hearers! I cannot now enlarge as I would wish. My meaning is shortly this, that the character of God revealed in the work of Christ, by which work my sins are removed is fitted to inspire me with love to God, & that the Holy Ghost is given to me in Christ, that I may enter into & enjoy that character & that in these ^{are they} things I am rewarded in the expectation that in Christ is given to us all things pertaining to life & goodings.

Now my Hearers since God has appointed a day in which he will judge the world in righteousness, by Jesus Christ since there is a time coming when the dead shall be raised from their graves when the earth shall be taken out of the hands of the Devil - since at that period all the promises shall be fulfilled which are written in the Law & the prophets - since this is the purpose of God in Christ & is good news because I can call upon you to become righteous - because it is a reasonable thing to call upon you to repent & give God glory - & since it is reasonable inasmuch as your sins are forgiven, & inasmuch as you have had the character of God revealed so as to make you love it - and seeing Christ has the Spirit to enable you to enter into that character that thus there is no reason why at this very moment you should not be righteous. I now conceive it a reasonable ~~thing~~ question to put to you Have you repented? Have you repented my Hearers? & do you rejoice in the prospect

that God will judge the world in right-
 eousness? Have you repented & do you
 therefore know that when Christ appears
 you shall be found of him in peace ^{have you repented?} -
 that you shall not perish? And are
 you loving yea longing for the appear-
 -ance of Christ, & hastening it on? Have
 You repented, & are you therefore delivered
 from the risk of being among ~~the number~~
 of those who, when Christ appears, will
 call on the mountains & the rocks to fall
 on them, & hide them from the wrath
 of the Lamb? Are you now the children
 of God? Have you now the mind of
 Christ & can you say of what you do
 that your reasons for doing it are
 precisely the reasons which Christ had
 when on earth? Have you repented &
 are you now the habitation of God through
 the Spirit? The questions I have put to
 you are fair questions, & therefore I say
 let no man think he is truly humble
 when he says, I don't know; I could not
 venture to say so much. It is not
 humility. If indeed you have repented
 why not Confess it? If indeed it be so.
 Why not give God glory for it? "Come
 all ye that fear ~~and~~ the Lord", says
 the Psalmist, "I will tell you what
 he has done for my soul". What is
 the meaning of people ~~spring~~ of humility
 & telling us that they will not venture
 to say this or that of themselves? The
 truth is such people have not repented,
 but they are in a delusion when they say

think these confessions will stand in the place of repentance, & will do for humility. Do not mistake the matter God's work is a humbling work & the more a man understands it the more meek & lowly will he be. But does it therefore follow that the person who is meek & lowly cannot know that he is so? Can a man be brought from wearing the Devil's image to wear the image of the son of God & not know the difference? This is an awfull delusion of Satan. You know the Lord himself says Except ye repent ye shall all likewise perish: & Paul writing to those to whom he had preached declares, & rejoices to acknowledge concerning them, that their faith is spoken of throughout the world, & that their fruits of godliness are manifest.

Will you not understand from all this that repentance is not a thing which can take place like an event that happens while a man is ~~asleep~~ asleep so that when he awakes he knows nothing about it. It is not like something which happens to me & I cannot know it unless some other one tell me of it. nor is it to the glory of God for me to say, I do not know whether I have repented or not. Repentance being a coming from darkness to light from absolute death to life - a ceasing to live for self, & a living to God's glory it must from the very nature

of the thing, be true that a man who has repented will know that he has done so. Repentance being the fruit of faith, the effect of knowing the cross & ^{that is} seen in that cross being that God in Christ has condemned my sins & yet has forgiven them & has given me the Holy Ghost in Christ — These discoveries are too great to have been made to a man & yet he not know whether they have been discovered to him or not, And as in repenting a man ceases from occupying a place in the army of Satan, & takes his place under the banners of the Captain of Salvation, & becomes one of the righteous ones of the earth the world & he are consequently placed in a state of opposition the world must hate him & persecute him & bear to him that very hostility which it bore to Jesus Christ, & for the same reason. The world hates every child of God just because of the manifestation of God in him — and as the disciple is not greater than his Lord, & therefore it is said "if they persecuted me they will also persecute you." This fact therefore that the man who has repented has become God's friend & has the world for his enemy must itself make a difference of which he cannot but be conscious.

It is not said when Christ will judge the world but this is the command "be ye always ready" — be

for the Judgement day having your
lamps just & your lamps burning, be ye as men
who wait for the coming of their Lord. That
man alone is prepared for the coming of the
Lord who has repented, & who knows that he
has repented; for he alone can love his appearing.

People make a distinction, & say that a man may
be quite prepared for the Lord's coming, though in
his humility he may not be able to judge of
himself. But how can I love the appearing of
one whom I do not know as my Lord? It is
impossible, the very command "Be ye ready"

Hold yourselves in readiness, shows how unrea-
sonable this would be. Suppose a master to
say to his servant, now I am ~~ready~~ going away
& I don't tell you exactly when I shall return—
but you are to be always ready—always in
such circumstances, in this house, as that when
I come I may find everything in order.

Now can you imagine that servant not to
know what his master wanted, or is it at all
credible that after having done all he could to
prepare the house, he yet could not know whe-
ther it was ready for his master or not—or is
it possible that if he did not know whether the
house was ready for his master or not he
could love or long for his return? The very
command implies that I can know when I am
ready. The whole ^{language of the} word of God implies that the
man who has repented, knows that he is on the
Lord's side. "Beloved now are we the sons of
God". "Herein we have boldness in the day
of judgement, because as he is, so are we in this
world". This is the language of a man who has
his lamp burning—who is waiting for the com-
ing of his Lord—who can reasonably be said

to love this Lord's appearing. Can you use this language before God — the searcher of ^{conscience} hearts — who may this moment appear before you as your Judge — for you know not whether this very night he may not come. Can you say "Come quickly Lord Jesus"? Are you in a condition thus to speak?

O my dear Hearers! I beseech you to take home this question, instantly & fearlessly. & not to draw back from it, because you don't feel prepared to answer, & seek not to make out to yourselves that there is no necessity for this assurance & Confidence. It were an awful thing indeed to assert that there is no need of assurance — an awful thing for the Church of Christ to be at great pains to make out that men may be very safe whether they have this assurance or not — it were an awful thing indeed, for the Church of Christ not to know whether they serve God or the Devil — for this is the amount of this want of assurance.

It were an awful thing for the Church of Christ to listen with interest, yet with abhor-
 rection to discourses on the coming of Christ, & yet not ^{be} stirred up by the question — Are you prepared to meet your Lord? It were an awful thing for the Church of Christ to be in this state — it were an awful proof that she was no longer on the Lord's side — an awful proof of her declension. I look to it as one of the most dismal clouds overhang-
 ing our Church at this moment — that so many heads are roused to make it out that a man may go ^{very} well to heaven without knowing whether he is going to heaven or hell. Explain it as you will this is the plain meaning of what the Lord says.

I would now say a few words to the old among you — to those of you who are now advanced to old age — who are feeling their strength decaying & whose days lengthened out perhaps even beyond threescore years & ten. I say to you ~~first~~ have you come to know what is the great object of your being placed here? And when your strength is decaying do you know the meaning of that word "they who wait upon the Lord shall renew their strength, they shall mount up with wings as eagles" & and in the prospect of departing can you look forward to the time when you shall meet these bodies again, after they have been raised spiritual bodies? And do you look back upon all your past connexion with the world, & the flesh, & the Devil, & rejoice that it is now coming to a close — and rejoice in the near prospect ^{of the Resurrection} when the flesh shall no longer war against the Spirit? Is this your delight?

Have you repented to give God glory? & when that portion of the precious book is opened, which tells of the coming of the Lord Jesus saying "Lift up your heads ye everlasting doors" are you prepared to meet to receive the King of Glory? And when it is asked, why do you wish him to enter? what do you know of him that makes you wish him to enter? Do you answer "yes I know that of him which will make me cast my crown at his feet — that which will teach me to say "blessing & honour & glory & power be unto the Lamb for ever & ever." I have known as the angels could not know, for much as they desire to look into

the loveliness of Jesus. They can never understand so deeply as I an aged sinner — a redeemed sinner — a repentant sinner, can, for I know the King of Glory, that he is the same who for my sin was born in a stable & cradled in a manger — the same who for my sin was a man of sorrows & acquainted with grief — the same who for my sake contended with all my spiritual enemies & overcame them — the same who for my sake endured the hidings of his Father's face, & became obedient to the death even the death of the cross. I know him as the kind — compassionate — tender hearted high priest over the house of God; who administered to me a support which he had previously purchased with his blood — who is my counsellor; & who in all my perplexities, is the friend whose heart never waxed cold. And it is not merely what I have heard of him: but mine eye has seen him — my heart has felt him very near. If there be one who is more peculiarly in a condition to cast all at his feet & to ascribe to him all power, dominion & praise I am that man, therefore I say "Let the King of Glory come in."

O my dear Aged Friends, can you so speak? You have been kept long here, that when you went away, you might have such a tale to tell. This is good reason for lengthening your days; & what has been the profit? Have you learned the blessed lesson? Are you the aged disciples? And are you now prepared to say that you are ready for that day in which

he will judge the world in righteousness?

If not I call upon you now to repent. ~~and~~ if you now repent, you will yet have this tale to tell, & when you hear each good man speaking of Jesus as I have been describing to you - You will also say - I have no less cause ~~him~~ to bless him than you, for I heard in the very evening of life the word of salvation from the mouth of a preacher of the gospel, & I enquired, have I been so long of learning ^{this lesson}, may I learn it now? and I found the day of grace still continuing & I found that even at the eleventh hour, I was welcome - Such will be your recollection of the present hour - if you now repent & give God glory.

And now I would speak a word to those ^{of you} who are in the active bustle of life. This is indeed a busy world; & every day it is becoming busier - a world in which continual effort is more & more called for. Ask you who are ~~you~~ contented with the cares of life - who have many things to occupy your attention, how is it with you? Have you repented to give God glory? And are you seeing Him in whom is given ^{to} you eternal life, & longing for the glory that is to be revealed? And although your body may be worn out with fatigue is your spirit resting on the bosom of Jesus? Are you now giving God glory because through the power of the Holy Ghost dwelling in you, you are enabled to dwell in the secret of God even when you may be following your plough or working ^{at} your loom?

Are you now giving God glory because you are enabled to carry the secret of his presence with you wherever you go, for whatever you do? Are you rejoicing in the prospect of yet inheriting the earth?

As you say 'all this bustling world I will bear with - I will endure patiently but I will live by the power of a world to come & I will rejoice in the prospect of the time when there will be nothing having any tendency to prevent me from continually rejoicing in the Lord my God.'

How happy is the man, who while toiling hard to earn a little bread & a little clothing for himself his wife & his children, yet lives all the while in this blessed expectant consciousness & glorious expectation. He has made me a King & a Priest unto God & I shall reign with Christ!

Oh! my dear Hearers, the Apostle says that Christians live by the power of the world to come - & it is a mighty power.

If a man is without this - he is without the happiness of having on his armour.

The man is moved to all kinds of grief through the meanest employment, with the knowledge & confidence that he is a child of the living God - an heir of God, and a joint heir with Christ - that he shall yet inherit the earth & shall yet reign with Christ in his Kingdom - that he possesses an eternity of blessedness for Christ is his. O God! surely you will know if a person were told

"Just work hard now & after the

close of this week you will get ^{what} as much ~~as~~ will do for the whole year. How very different he would feel from the hard working man without such a prospect. While in his present toil he has the assured confidence of the weight of glory which is laid up for him. The Christian has his trials - his own toils, but he knows that as his afflictions abound, his consolations do much more abound & he judges that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in him.

I last of all address myself to the young. My dear children - is it too much to expect that you whom I see here assembled before me, have understood these things? Is it too much to expect that you have understood that all people who go down to the grave will be raised again at the voice of the Lord Jesus Christ and that when the future world is come you will not see good & wicked people mixed together as in this world, you will not see the good toiling hard, & the wicked flourishing like a green bay tree but that everything will then be put to rights & ordered of God very differently from what it is now. I ask you to consider what I have been saying, that you will all be raised from the dead & that is the period, you are to look forward to & that though alas, ^{children} are often educated only for ^{living here} ~~this~~ world yet for the next ^{life} they must be prepared. Is it too much to tell you that it is only those

who in their hearts love God — that it is only ^{love Jesus Christ that it is only those who} those who love Jesus Christ that it is only those who long to see him — who wish to be with him — who delight to please him — that these are the only ones, who are prepared for that time. You may know this surely. It is not too much to say to you; that the only way you can be taught to love Christ, is to know that Christ loved you. Why my dear children do you love your fathers or mothers more than others? Why, if you wanted food would you find it more natural to go to them for it?

What gives this confidence? What makes you fonder of them than of others? Just because your hearts have experienced their kindness. Nothing else. It is just in this way that all love is to be taught — & it is just by knowing the love of Christ to you that you will be made to repent, & be prepared for taking your station on the right hand of the Judge, when Christ shall separate the wicked from the good. I tell you why you are to love: it is because he loved you because he died for you. This is the greatest proof of love. None of your friends ever shewed you love like this — they never died for you. But Christ died for you. But you will require to know why he died for you — why such a sacrifice was made.

Now my dear children Christ is willing to teach you, & has the holy spirit for you; & don't think it strange that Christ though you don't ^{see} him should teach you, & teach you differently from your present Teachers. your Teachers cannot open your hearts; but Christ can. Christ has the holy spirit for you to enable you to know what

he has done for you. My dear Children
 if you know this, & believe this & remem-
 ber that Christ died for your sins & that
 your sins are forgiven because he died
 for you. — If you know when you read
 your Bible, that Christ is near you.
 What then will be the result of this
 Knowledge? You will think of God —
 you will love God — you will seek for
 the holy Spirit to open your understandings
 that you may understand what God is
 & what God says when he reveals himself
 in Christ as your Father. You would think
 it a great thing to be the child of a rich
 man, although there is no real substantial
 difference between the children of the rich
 & the children of the poor: but there is a
 great difference between those who are
 the children of God & the children of the
 Devil, & you must be the one or the other.

Now you will be the children of God
 if you understand & believe what I am
 saying to you: & if you are coming to God
 to ask the Holy Spirit not thinking it
 too much to expect it. but confidently
 expecting that he will do as he has said.

God has given you all you have &
 he is telling you that he is willing to
 give you his Spirit & let this encourage
 you to come to him, & pray to him, & ask
 him to give you this.

Neither young children nor old
 people can understand their Bibles,
 unless by the teaching of the Holy
 Ghost & this you have promised to
 you. —

Now my hearers, I have engaged your attention, as long as your time permits to what I conceive to be words of eternal life. God is my witness that I have kept nothing back which I conceived of interest to you, immortal souls. God is ~~my~~ witness also in regard to you, in what spirit ye have heard these words. My dear Hearers, I beseech you be not deceived by the Devil so as to conceive of these things as matters of indifference: & to say one man says this & another that, & you don't know what to believe. You are responsible for the words spoken without reference to the man who speaks. If it ^{be} one of the Devil's lies that is spoken & you receive it it matters not tho' all the ministers on earth were united in declaring it to you: still you will have changed the glory of God into a corruptible thing. We are all to stand individually before the judgement seat — not as churches (the Church will be judged too) but in respect of our ~~own~~ ^{selves}. Before God we will be judged as individuals. If teachers had the responsibility ~~it~~ were all well but it is said that if the watchman neglect to give warning, the wicked man that wicked man shall perish in his wickedness, & his blood shall be required at the watchman's hands.

People are often for shifting their own responsibility from themselves & laying it upon their ministers. But ministers & people have each their own responsibility: the former for what they preach the

* & the people were delivered from responsibility

latter for what they believe. If what is
 preached be according to the glory of God —
 you are bound to believe it. If you are
 right in doing so. But if what is preached
 be not according to the glory of God you
 ought by no means to believe it. You
 will be condemned for believing it. It is
 not therefore the man but the thing it
 is the doctrine preached that should be considered
 if the doctrine which is of God requires no weight —
 no facts to establish it. Though all men were
 on one side; & not a single human being were on
 the other side still the truth of God is the thing
 that will try the man; for God has spoken
 a word for his glory. If you refuse to receive
 that word, you deny God his glory — You make
 him a liar.

I speak this, in order that you may know
 & feel, that you have simply to do with the
 doctrine, you have heard this day. Not with
 the preacher who utters it — And this is
 the doctrine that God will judge you by —
 the Cross of Christ — that the righteous are
 to be on the right hand & the wicked on the
 left. That this is good news because there
 is provided for each of you all you need to
 make you righteous — if this provision consists
 in this, that through his blood being shed,
 You have the remission of your sins; &
 that through his having the Spirit for you
 you have strength to serve God.

Amen —

Sermon VIII.

You will find the words from which I propose to speak to you in the name of the Lord at this time are. Galatians II. 20 "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me. The life which I now live in the flesh I live by the faith of the Son of God, who loved me: I gave himself for me."

My Dear Hearers. I shall now address you the Christian as a living man—as a living member of the body of Christ. In illustrating the statement which the Apostle here makes, we shall ^{first} have our attention engaged with an actual condition of the Christian, & then with that cause of which his being in that condition arises. First, he is one who says of himself, that he is crucified with Christ, yet that he lives, that not he but Christ lives in him.

And second the manner of his life is, that it is by the faith of the Son of God who loved him, & gave himself for him. The condition itself you observe is that he is crucified with Christ—that yet he lives, but that it is not he that lives, but Christ that lives in him. This is his condition & the history or explanation of his being in this condition is that he lives by the faith of that Son of God who loved him, & gave himself for him.

I would first explain shortly to you the meaning of the word live as it is used in the word of God, in reference to this subject.

There is a life which is to the flesh & a life which is to the Spirit, & I trust you will be enabled to understand me while I place before your minds the creature who may

either be in the one condition or in the other & show you what is said of a man when it is said, ^{that} he lives & when it is said, ^{that} he lives to the flesh, & when it is said that he lives to the spirit. If you just consider this when I see a human being, before me, I see a ^{being, who is} distinct person — who has a consciousness of existence & who is in a condition of enjoying or of being conscious of feelings of joy or sorrow, of some kind or other. He is alive in the sense that he is conscious of life, that he is feeling that there are certain things affecting him — that there are certain things giving him pleasure & certain things giving him pain — this is to be a living man in the general sense of the word life.

Now when I enquire how this person comes to have ^{feelings of} pleasure or pain from any source I have my attention directed to his nature — to his capacity of pleasure or pain & I find that he has pleasure or pain through some capacity of feeling, or of understanding which he possesses. If I enquire what this capacity is, I will find according to the scriptural distinction; that it is one of two things, either the flesh or the spirit — that the capacity which a man has naturally of feeling interest in anything is the flesh or the carnal mind — the nature which every man has when he comes into the world — the nature which he received from his parents — that which is born of the flesh ^{and} flesh. & when I enquire into his life, I find the history of it to be that he is conscious of feelings of joys & sorrows, of

of the flesh, of various kinds of sin -
 an of which he has through the flesh.

But I understand from the word of God
 that it is not only the flesh that can give
 a man the capacity of feeling, or of hoping, or
 of fearing; but that there is a capacity of
 feeling, possibility of being made joyful or
 sorrowful, which comes from within the
 spirit. And the spirit I am sure I
 know something quite distinct from the
 flesh - something which is altogether a
 another thing from the flesh. I have known
 a person who has the spirit a capacity of
 a particular kind - just as the flesh gives
 a capacity of a particular kind. I am to
 say ^{that} a man lives, is to say that he has
 feelings in the flesh or in the spirit. But to
 say that ^{if a man lives to the flesh is to say that} if you consider this man's feelings - you
 will trace them to the nature he has which he

lives to the spirit, is to say that if you con-
 sider this man's feelings - you will trace them
 to the spiritual nature - to a new nature received
 since he came into the world.

I wish you to see this for it will ex-
 able you to understand what I am to state
 afterwards - that a man viewed as a man
 may have no capacity of feeling & enjoyment
 but the natural capacity which he has through
 the flesh but not that capacity which
 is in the spirit which he may have also
 that to live in to be conscious of feelings -
 to live in the flesh, is to have feelings in-
 stantly the result of what the flesh is - to
 live in the spirit is to have feelings the
 result of what which the spirit is.

The man is carnal when his hopes & fears are referred to the flesh: & spiritual when they are referred to the spirit.

Now the account which the apostle gives of himself here is, that he is crucified with Christ. This expression has reference to the flesh of Christ — it was crucified — he was put to death in the flesh — it was in the flesh he died — he was quickened in the spirit — but put to death in or by the flesh — it was thro' ravings the flesh ^{that} he died. He took our nature & it was under the curse because of sin, & he came under the curse for us, & died under the operation of that curse under which he had voluntarily put himself.

Now the fact that Christ was crucified, not what the apostle states: but the fact that he himself was crucified with Christ. It is not saying Christ in dying was crucified: & when thus speaking you are not to suppose that it is only the last closing scene that is referred to: but that Christ through his whole life was crucifying the flesh. He was accounted by him as a dead thing, because of sin — & he ever presented himself through the eternal spirit without spot to God. But the expression while it refers to the closing scenes includes all that went before. To say that Christ was crucified is to say that Christ's flesh was given up to death; & to say this is to say it was by the voluntary deed of Christ himself. ^{And} necessity; to say that Christ's flesh was given up to death, or was crucified is to say that Christ consigned his own flesh to his own voluntary deed to death.

that Christ ~~was~~ ^{was} ~~sentenced~~ ^{sentenced} ~~to die~~ ^{to die} — that Christ was willing it ^{merely} should die. We are not speaking of it as a fact done to himself outwardly by others: but inwardly done to him in every day of his existence in the flesh: & we are to consider him as one who looked on his flesh as a death doomed substance; because of sin; & therefore he rejected every movement of it; treating it as a thing which had no claim on him, that he should love it.

The statement here however is that Paul was crucified with Christ. This refers not altogether to the condition which was the cause of faith, but to the condition which was the effect of faith. When Christ gave his flesh to death willingly & freely, he did it not as an individual; but as our head & representative, as having taken on him our sin & borne our griefs as having come into the place of taking the load & burden of our race upon him, so that in this sense, all died when Christ died; & that as in the judgement of God Christ did not suffer as a private person but as a representative — as a head — And so also all rose when Christ rose as he rose not as a private person: but as a head.

In this sense we are included both in the death & resurrection of Christ, & so we are not under the Law but under grace — not debtors to the flesh to live after it: but to the Spirit which the living Saviour received for us; that we should live after the Spirit. This is the condition of us all. But the Apostle is not here stating this which was

the object of his faith that Christ died & rose for him: but as an acquiescence in the deed of God in his dealing with him.

As in Christ he had passed through death, so did he himself see & recognise & feel in his heart that it was most righteous that his flesh should die. Now this apprehension of Paul's was just corresponding to the apprehension of ~~his~~ his Lord.

It is not as if he had said I am content that Christ should die, as my representative & to recognise the sufferings of Christ as the channel of forgiveness to me: but a far deeper thing even to be myself contented with the condemnation of my flesh which took place in Christ when God by the sacrifice of Christ condemned sin in the flesh. contented to see my flesh as condemned in Christ and crucified. Thus I can look back on the whole history of Christ's dealings with the flesh — I can consider all his deny-ings of it — all his refusings to sin to it — all his treating of it as a thing that was dead & had no claim on him that he should sin to it. & I can say Christ was right in this, & I can put to my seal to the righteousness of this, & I can put my flesh on that footing in reference to myself on which Christ put his flesh in reference to himself & I have fellowship in his crucifixion of the flesh. — I share in his surrender of the flesh — in his recognition of the doom of death as a just doom upon the flesh & every moment of my being I see that this flesh is a death doomed thing which has no claim to indulgence

that I should treat it as a thing to which I shall live. — I am crucified with Christ — I am dead to the flesh — I live not in the flesh & my body in respect of life is a dead thing to me. If you conceive a man linked to a dead body you will say that ~~no~~ ^{no} none of his feelings could come through that body no emotion of any kind — no pleasure — no pain, nothing whatever could come through this dead mass — In such a case the body was dead not because I wished it to be dead but because it was actually dead — but in this other case the body is not actually dead — it is still alive — it is capable of every enjoyment of which human nature is capable but it is counted dead by me.

I treat it as a dead body thing — I will not take its advice nor be influenced by its longings. This is the meaning of the expression that it is a man's seeing the meaning of Christ's treatment of the flesh — a man's seeing this to be done by him as our head and representative & to be the declaration of what the flesh is — it is a man putting his seal to this deed of Christ & recognising the righteousness of God in it & in like manner condemning sin in his own flesh & accounting his flesh as a thing to which he is dead & which is dead to him. "Nevertheless I live" What is the meaning of this? If the flesh is crucified it requires some explanation to show how there should be any life at all.

Take any person now present & let his

flesh be crucified he would then have no more
 more of any kind. Let his flesh be accounted
 dead -- let it be crucified, & rejected as a chan-
 nel of pleasure or of feeling or of interest. --
 let it be so rejected, & the man will become
 like a blank sheet of paper without choice,
 feelings or interests of any kind. He does
 the Apostle, having declared that he was
 first with Christ -- that his flesh was laid
 that he would not so to it, till it was that
 although in respect of his flesh, he was
 as a dead man -- as one who had nothing
 to connect him with external things: yet
 that he did live -- "Nevertheless" says he
 "I live" that is, although I have no share
 in the joys of the flesh -- although I
 taste it as a dead thing I am not on that
 account without our sympathies, or feelings.
 Although I am dead to the hopes & fears,
 joys & sorrows which come through the
 flesh, I have a life though not a carnal
 life -- I have feelings though not carnal
 feelings -- I have sorrows though not carnal
 sorrows -- I am as a dead man, in respect
 of the flesh: but I am still a living man.

This is what is declared, "Nevertheless I live." It is just saying you might
 suppose it is what people often do feel
 that crucifying the flesh would make life
 a blank & a dull & dead thing. They
 think they can give up a part of the
 flesh: but if you would have them kill
 the whole they ask what pleasure can
 they taste? Now the Apostle says the
 whole flesh is given up -- it is crucified.

it is dead -- so I am a blank on that side, but still I am not therefore a blank. I live I live -- Mark this -- for you who look upon religion as if it were a choosing some of the workings of the flesh & refusing others as if it were a selection from among the feelings of the natural man & cherishing the amiable & rejecting the unworthy, you who feel as if we were making religion a dark gloomy & dead thing when we refuse to make such exceptions -- know that while he crucified the flesh while he was dead with Christ yet was alive.

And therefore I would call on you to enquire what new life is to be & how much of the old life you will be allowed to keep. Nothing will be allowed to be kept, yet look not on this as a matter of gloom or of despair for Paul says he has another life -- a new conscience -- a new capacity of enjoyment -- a new way of feeling & of hoping & of fearing.

Consider that he who said he was crucified with Christ yet said "Nevertheless I live". Now what was this life? "yet not I" says he "but Christ liveth in me." What is the meaning of saying "yet not I" after saying "I live"?

The meaning is this that his old life was altogether his own, & there was no person concerned with him in it as to speak, but his new life was not his own but another person was concerned in it & that was Christ.

It is just in this way seeing myself as a natural man, I might say "I live"

I have in the flesh viewed myself as
 crucified with Christ & say "I am dead"
 my flesh is not a thing on which I look
 as if it had any interest at all" but
 when I say "I live for all that" I am not
 saying I have got a new nature connect
 ed with me on the same principle as my
 old nature was. Because of a person
 with one arm cut off or who has for some
 reason been taught not to use this arm
 he says yet I am not helpless for I have
 another arm on my other side. I
 has note of what he got was something
 like his note of what was taken away.

But it is not at all the same as
 arm for the man takes another from him
 he is told of another person who has an
 arm of strength, which his will is to rest
 upon & by which he is to do the things
 for which he says I am not helpless. I
 say I have got another arm
 will I rest mine if I say, yet not, but
 the other person for me. Just as here
 the life which I have as a natural man
 is part of my parents from whom I
 have received it but having received it
 it is mine & is my own independent
 of them. Now if I get the spirit of
 Christ just as if it were mine, part
 from Christ but this is not the way
 for the new nature which I receive
 never is mine in the same sense in
 which the old nature was mine. But
 it is as truly mine as if it were - so truly
 within my reach - as truly at my com-
 mand. What I am to tell you often
 is that our new life be similar to the old
 (omission)

what I may be reasonably called upon to sow ~~it~~ - to live in - to dwell in.

Yet still it is not mine at all in one sense. And therefore the Apostle after having said "I live" says immediately yet not I, as if he had said you are not to suppose this new life is like my old life as if I had got some new skin as when a blind man gets his sight but it is Christ who liveth in me - this new power of interest - this new capacity of feeling - this new power of understanding, which is in the Spirit is not mine properly but belongs to Christ. & when I am exercising it, it is not I but Christ in me. This is a great mystery to the natural man, - that another should live in me. but it is the fact that this new life is not like the first given it for us that it is not; for the first we had in our own keeping & we lost it. but the second is secure though ours for it is hid with Christ in God. It is a great mystery that men who have all their lives been accustomed to exercise their own life without reference to another being; are made to know that that nature is to be crucified. & that there is a new nature to be received from another being.

My dear Hearers, I know well that this way of speaking must appear to many of you a kind of mysticism - but you must be taught it, for it is the mystery of God manifested in the flesh - & this mystery you must be made to enter into - you must be

made to share in, if you would see the Kingdom of God, for "except a man be born from above he cannot enter into the Kingdom of God". Except a man receive this new life - except he be brought into the condition of saying "nevertheless I live yet not I, but Christ liveth in me" he cannot be a partaker of the Kingdom of God & of Christ. Therefore however mysterious & away from the common run of things, & however unlike any thing you have been taught in the world, yet it is a lesson you must learn otherwise you will have neither part nor lot in the Kingdom of God. Therefore however strange it may appear to you, you must attend to it & you must not make light of Paul's judgement saying this is not common sense this is not a reasonable thing - we cannot understand this.

I tell you that Common Sense can not make you understand a thing which is Super-natural. Attend to it look to it, & see it. This is what Paul says what every child of God says "I am crucified with Christ, nevertheless I live yet not I (Let no man that hears me think it is I) it is not I but Christ liveth in me. And I exhibit ^{his} mighty works of God, this great mystery." Christ in me the hope of glory - I present this mystery the Son of God taking me up & joining himself to me, through the Spirit - I present this mystery myself having a nature properly my own which I received from my parents, and

another nature which is also mine by the gift of God — which is mine in Christ & which I receive continually from Christ & the actings of which in me, are not my actings but Christ's. I present this mystery of one person acting thinking through the power of another person — of one person feeling through the capacity of another. this mystery of another which is distinct from me & yet united to me & by whose power I think, & feel, & understand.

This is the mystery of God in us. None but the Creator could say I dwell in the creature. This is the ^{great} mystery of godliness, & this is the mystery which however unlike what common sense would have us to expect is the real history of every child of God the condition of every child of God.

"I live, yet not I, but Christ liveth in me." I trust you understand what I say whether you receive it or not — that the Apostle in respect of his flesh in respect of that nature which he had received from his parents, accounted it as a dead thing: & did not set himself to the work of indulging it in part & restraining it in part determining what indulgence of the flesh was innocent & not to be called sin: but accounted the whole flesh a thing accursed of God, & so to be crucified. And at the same time while this was the case, he lived, had enjoyments had feelings, had interests — tho' not of the flesh. It was not a doctrine in him

— it was not an opinion, which was Christ in him. I beseech you understand this. It was that Christ himself was there. As truly as Christ is in glory, so truly is he in every Christian. As truly as Christ is now at the right hand of the Majesty on high, so truly is he now present in the Spirit, in every child of God. And he lives by Christ in him — not Christ thought of — not Christ contemplated; but Christ — the living Christ, at the right hand of God actually as truly present in his body, as my blood is in my hand at this moment. Just as my hands & feet have in them the same blood that is in my heart, and it is all one blood, so the members of Christ's body have in them one spirit & that is Christ's spirit — that spirit which is now dwelling in the glorified head Christ Jesus, & which comes down from this high priest, the oil poured on the head of Aaron ran down to the skirts of his garments.

I wish you to understand this, It is Christ dwelling in me, literally & truly by his Spirit.

Now what is the ~~meaning~~^{manner} of this life "Christ liveth in me & the life & the which I now live in the flesh?"

Now my dear hearers, I must explain this expression before going farther. I was just telling you that the flesh was dead, & yet this life is in the flesh. Now here is a still farther mystery that my flesh is not actually dead

Lesson VII.

that my flesh is a thing which I in no respect feed and cherish; yet that it is in my flesh I have the emotions & feelings; & I am not feeling as if I were disembodied but that I live this life in the flesh. Jesus through the Spirit presented himself without spot to God & through the Spirit am made to yield my members as instruments of righteousness, that is the killing of my flesh is not ceasing to use it. But using it in another manner and employing it according to the will of God. Thus will Christ present his flesh without spot. It was the fact that he presented his flesh without spot to God, while in itself it was still the same flesh just as he took it - yet always presented through the Spirit without spot to God. Therefore it is said "the life which I live in the flesh," There will be another state of the body in which there will not be the carnality that now is - But the statement here is not that the person goes out of the body & lives in another state; but that the Spirit of God makes him live even in the flesh to the glory of God. The capacity of sorrow and suffering which Jesus had did not come from the Holy Ghost in him for the Holy Ghost could not suffer. It was his own his human soul which he made an offering for sin & not the Spirit of God; but it was by the Spirit of God that he did so. And the mystery is that the capacity of intelligence is all from man as Christ finds him. But that the

feelings are all through Christ in
 him. Dare not to say, "these matters
 are dark therefore I need not study
 them, & remember it is not to the ~~learn~~
 wise & the learned I speak but to every
 babe that hears me, because the diffic-
 -ulty which the most learned man has
 to understand these things is just the
 same difficulty that the most unlearned
 man has. Spiritual things are to the
 natural man foolishness. The brightest
 & most shining light according to what
 the world calls light, the most learned
 & most distinguished of this world's
 scholars, is on a perfect level with
 that boy before me as to understand-
 ing these matters. It requires, that you
 should see far and deep: but it is
 with other eyes than you naturally use
 eyes which the learned - which the
 most philosophic mind needs to receive
 just as much as you - it is spiritual
 discernment - the teaching of the Holy
 Ghost. Therefore be not kept back by
 this, but give heed that it was human
 tears which Christ shed. They were such
 tears as never man shed because they
 were wholly shed ^{through} ~~by~~ the Holy Ghost, &
 he spake such words as never man
 uttered because uttered through the Holy
 Ghost. * And so in regard to the members
 of Christ's body they may laugh or sing
 for joy or they may be in sorrow: &
 outwardly you would see but tears or
 smile inwardly the thing is holy

* (omissions) of
 yet were they human tears, & were what they were

but it's holiness put into human feeling. Beyond this you would find thoughts, feelings, & emotions that were holiness to the word. And thus it is that a good man members instruments of righteousness unto God & through the Spirit of God, man becomes a living sacrifice, holy & acceptable unto God. I do not say the flesh is change in itself, but it is presented holy. God is bringing a clean thing out of an unclean sight, out of darkness, out of darkness. It is now free, the opposite of what it felt before. This is in the expression "I live in the flesh."

This is what makes that we should see the glory of God in the face of Jesus Christ. That in very truth the very & eternal God did come into human feelings & human emotions. It was ^{manifested} in the flesh.

It may be enquired why it was necessary that Christ should die having had holy flesh — having made it holy continually by the Spirit: but in the death of Christ we have this answer that though the flesh was always presented holy to God, yet it was a continual victory. If the flesh had not been continually constrained by the Spirit — if it had been natural to it so to speak in itself to be thus holy, then there would be no explanation of its death but its holiness was from the Holy Ghost & not from its own nature then Christ gave the Father glory when he died — he declared by his death

that his holiness was not of the flesh but of the Spirit. If any creature had come to him & said this flesh is different from other flesh & this is the reason why this man is different from other men, the death of Christ would have proved him to be mistaken.

The flesh was the same but it was holy through the Spirit; & it was given up to death to prove what flesh is in itself; & so it is appointed unto all men once to die.

"The life which I now live in the flesh I live." He takes it home after all. After having attributed his life to Christ, he takes it back to himself it is Christ, & it is I. — It is here that you behold the astonishing condescending love of God. My Dear Hearers, People feel when you say I can do no good thing & yet command them to do good as if it were inconsistent & unreasonable. because they don't know that it is God that is to do it in them. — The Apostle does not give us to understand that when Christ wrought in him: it was like another man working in him — that he was so to speak idle, as if his will had nothing to do with it as if his inclination was in no respect concerned in it. But after he has said it was Christ in him that lived still he connects himself with it & comes back to this, that he Paul ~~him~~ lived, though it was Christ in him

that lived: Christ the living head; acts in living members, not in dead members & therefore they in acting ^{can} say that they act, while he acts, — they feel while he feels in them. Now observe this great mystery is the mystery of our participating in the nature of God, without our being God.

My Dear Hearers friends, I know that some of you are startled — when I say that a Christian has the mind of God — that he has the joy — the peace of God — that he sees as God sees & feels as he feels.

Now see the explanation of all this, & that I am quite right in saying it, & that I might not only say he sees & feels as God sees & feels, but in one sense, I might say it is God in him that sees & feels, for it is the Spirit of God in him — the Spirit of Christ in him.

If this is the way in which God can make me share in God's joys I still be better man. By the Spirit of Christ in me he gives me to share in his own feelings & joys & thus is the great mystery & this is God's manner of love. I shall not wonder at the manner of love — not what amount of love. And it is no fiction to call us sons, no idle speech — it is a plain, literal fact — that as I am the son of Adam so also am I the son of God while I am not God but a different person: & so through the second Adam it comes to pass that men have the divine nature not a likeness of it but the very thing itself. The believer has the divine nature in him, because

he has the divine Spirit in him, at the
 very time that he is not God but a crea-
 -ture; & this is the way God brings out the
^{greatest} ~~very~~ depth of his love. It is a wonderful
 & glorious thing to see God making creatures
 & giving them various capacities of pleasure
 various sources of enjoyment: but it is a far
 higher - & far deeper - a far more glorious
 thing to conceive of God, as setting his eyes
 on you & me & saying, I shall not merely
 make them capable of being happy: but
 I shall will give them a share in my own
 happiness - I shall let them into the
 secrets of my own heart. - I shall make
 them conscious of the very joys of God.
 People will say this is great presumption.
 Is it presumptuous to say that God will
 do a thing that he has ~~not~~ ^{never} done before -
 that because it is a far higher thing there-
 fore it is not likely God will do it. -
 answer the more high - the more fitting
 for God - worthy of God. And surely if
 it is a thing to the praise & glory of God
 that he makes creatures for happiness
 - it is still ^{for the glory of God} more that he will not
 grudge them his own happiness - They
 never can be literally God - that is
 mine alone - power belongs to God
 alone - but they can receive & God
 gives them to receive the Spirit - the
 heart - the feelings - the enjoyments
 of God. This ^{is what} is implied when it is said
 "Behold what manner of love the
 Father hath bestowed upon us, that
 we should be called the Sons of God."
 My Hearers, I beseech you observe
 this & see that it is altogether ^{because of} our low

notions of dignity & greatness that men
 can ever think it dignity in God to keep
 us his nature as a Rock as at a distance
 from him. This is the little mock dignity
 of human pride. It is like the pride of
 pomp, ^{of state} of an Eastern Monarch who keeps
 himself above his subjects by throwing
 them at a great distance. This is not
 true dignity. This is not the dignity
 of love, whose greatness is that it
 will come down & dwell with the lowly
 the low & lofty one, that inhabits both
 the prayers of hermits & of devils, both
 with the humble & contrite sinner & it
 is the glory of God that God will
 dwell with men who are meet -
 that he will call them his people;
 you make them his people children
 heirs of God & joint heirs with Christ.
 I do ~~not~~ live with a new life in
 the flesh. It was in the flesh, observe.
 It was not perhaps God will meet
 my labours on earth with some dis-
 tinction hereafter. But in the flesh he
 lived the life of Christ. Christ was
 the Son of God from eternity. Christ
 was the Son of God when he was in
 the flesh. Christ was the Son of God
 when he was manifested as such by
 being raised from the dead. But
 just as truly was he the Son of
 God when in our flesh as before -
 & as truly the Son of God after our
 flesh in him was glorified. And
 so the Christian is the Son of God.

from that very moment in which Christ enters him - from that moment in which the Spirit of God is in him - from that moment in which he becomes a living member of the body of Christ - & it is in telling us what God has done for him, & in giving praises to the Lord that he confessed that he is a child of God - that the Spirit of God is in him - that Christ is in him.

Oh my friends do you think this the work of a man? do you think it any praise to me that Christ should conquer my flesh in me? Certainly not what then is presumption? I sit taking praise to myself to ascribe that work to Christ? Oh I would have you know yourselves if you look at what a man obtains by dint of human exertion - if you look at the health and the learning which he acquires from the exercise of his natural powers - I can say that I am a son of man in that sense would be to say that I have acquired a great deal I have reached a great way I have made great exertions and great attainments but if it be a thing for a babe to be a child and son of God, then it is no praise to me to say I am a son of God - it is merely saying I give myself up to the Holy Ghost, to be possessed by God. I beseech you let the kindness so prevailing to separate between themselves and Christ & overturn the whole intent of that word that he left us an example that we should follow his steps -

let this tendency be met counteracted & overcome by the words of Paul. Men will say Christ is ^{yes he is God} God; but it was not as God he did these things.

He laid aside his glory he humbled himself he was contented to take the place of a servant.

If he had done them as God then he had been no example to me. but if as man then he was an example. ^{It} was because he was God, that he was what I saw him & not thro' his humbling himself & continually receiving the Spirit from the Father, then he was no example to me. He was an example because he took my very flesh, just as I have it, & received from the Father the very Spirit which he himself is willing to give to me.

Let the case of Paul correct this — & if any man should, under the apprehension of a false jealousy for the glory of the Redeemer, refer his perfect & spotless holiness to a wrong cause thinking that he is jealous for God when he talks of the human nature of Christ as in itself different from ours — It was not that the flesh of Christ differed from ~~ours~~ in one particle from mine — but that Christ did present his flesh which was even my flesh, without spot to God thro' the eternal Spirit. If any man forget this and that he came down for the very purpose that he should be within our reach — & that we should look him in the face, & know him as our brother — if any man is losing sight of this (& this false jealousy for Christ is Satan transforming himself into an Angel of light) it is putting Christ as

far off from us as God, before the incarnation. Look to Paul. He said. I am crucified with Christ. He did not say, I have this sinful nature & Christ had it not. Paul says, "And now I am crucified with him". He did not say I need not to expect to follow his foot steps - He says I do. And not I myself, but Christ takes the burden of it.

This is what I desire to press most especially upon your attention that we are taught here that the holiness which is in the child of God ~~&c.~~ is the work of Christ Jesus: as truly as his personal holiness was, & that where the Spirit of the Lord is, there & there alone is there liberty; & that Christ ^{in us} alone does that for us, which he did in his own person. O! this is a great mystery - the secret of all strength - of all liberty - of all victory over the world, the flesh & the Devil - the secret of all correction of that delusion & false feeling - as if I was to be contented with some low standard of holiness, suited to my circumstances, & lay aside Christ as if he were not a proper standard for me.

But how is it that Christ comes into any one? This is the most important enquiry - how comes any one to be able to say "I am crucified with Christ nevertheless I live?" This is Paul's account of the matter. The life which I live in the flesh I live by the faith of the Son of God."

Now My Dear Hearers, I would just take this opportunity of putting faith & good works on their distinct footing. Paul had this life by faith in the love of Christ. People expect to get their life, that is, their enjoyment of the things of God, by looking to their good works. That is not the arrangement of God.

You must get the life through faith, & the life will be fruitful of good works.

~~a life by which to do good works~~ They are all dead works. He had a life, by which to do good works — He had the flesh, & this he did not use — He crucified it.

He did not take it as people think they can take their flesh, & by restraining it, do something with it to please God.

He did not take his natural man to get the spirit of God in consequence of the good use he made of the natural man.

This is the feeling of many, they think if they exert themselves ~~themselves~~, then God will help them. This was not the apostles way; he never thought of using his natural strength. He crucified himself — he crucified the flesh, & laid it aside, and accounted it as dead: & lived by the faith of the Son of God.

"The life which I live," says he "I live by the faith of the Son of God." The question we now consider is, how the power of the Son of God comes to be power in me. The answer is, it is by faith — it is in receiving the truth concerning the Son of God, that Christ dwells in our hearts by faith.

+ omission "the spirit is received through faith."

My Dear Hearers, observe that the life which the Apostle had and which wrought in him all manner of godliness, was a life which was not his own: but the life of Christ in him: & this life of Christ came into him by faith, that is, it was in believing the record ^{concerning} of the Son of God that the life came into him.

The truth was in the blood — the life was in the truth. — "There are three that bear ~~record in heaven~~ witness the Spirit, the water, & the blood" The Spirit is the Holy Ghost — the water is the water of baptism — & the blood is the blood of Christ, all testifying to one thing. —

See how this mystery ends — it ends in this Believe & thou shalt be saved — Believe & live — Look & live — I however deeply mysterious in itself — yet in itself it has this simplicity. All we have to do with men to bring them into this life is not to teach them ~~some~~ how to perform some deep dark mysterious inexplicable labour, or piece of work, but just to tell them to believe this, the call of the Gospel, that Christ sanctified himself for us, that through the faith of the truth we might be sanctified & that the eternal word of God is now unveiled in the work of Christ so that it can enter into a man & we are all told that Christ is given to us, & in Christ the Spirit, so that we have given us a right to share in this his nature, & we are called on to

receive this truth — to welcome this living word which became flesh — to receive this flesh & blood — to receive God in our nature, by the Spirit in us. So that it is not a thing for man to say, I shall sit down & wait, & if God choose to enter into me, well, & if not I cannot help it. This is the truth, ~~God has~~ the Lord hath put life into a truth, & put the truth forth in a word; & that word is a preached Gospel & that Gospel is preached to me, & when I receive it, I receive the Spirit; & yield myself to be dwelt in of the living God. The life which I live, I live by the faith of the Son of God.

But my Hearers it is God's truth that will produce life, & nothing else. If any of you be a father, & your son ask you for bread will you give him a stone, & if he ask a fish will you give him a serpent. That is the manner not of a father but of the Devil, & of every one who will listen to his teaching — to give a hungry soul that is without the new life — to give a soul that has no power in it to serve God — to give it a doctrine in which there is no life, this is to give it a stone — this is to give it a serpent. God has put life into his own truth — his truth is life because it is the truth of God. But it is not every one that says to Jesus Lord! Lord! who has the life it is not every one that takes up a notion of Christ. but the man who has the faith of the Son of God, the Son of God — not a son of God of man's con-
(=trivance)

trivance. not a saviour of man's invention but that son of God that loved me & gave himself for me. this is the son of God.

Christ the son of God loved each of you & gave himself for each of you — & thus there is life for each of you — & I come to you with the bread of life, & set the bread of life before you, & tell you this & if I did not tell you this I would be giving you not bread but a stone — not a fish but a serpent. And God forbid that I should give you any word but the word of life & that I should call on you to love God, & not give you the materials for loving God — God has given me an instrument for producing this love in you for he has told me to tell every child of God & Adam, this good news, Christ loved you, & gave himself for you — Christ tasted death for you — & for you he arose from the dead. — your flesh he took, & your flesh he crucified.

He rose & has now the Spirit for you. This news is the bread of life. And shew me the man that believes it & has not life, & then I will give all up. —

Shew me the man that believes in his heart, that the eternal son of God died for him, & that he has forgiveness through the blood of Christ. & that Christ has the holy Spirit for him — Shew me the man who believes this & is not alive & then I will say there is no life in this truth. But if you merely show me the man who says as many do, that Christ

died for some but they cannot tell for whom; & say they are dead, I don't wonder at it. They have no quickening knowledge. But shew me the man who, in his heart, has apprehended Christ as his Lord & Saviour who is seeing him wounded for his own transgressions, & bruised for his iniquities; & seeing him as having received gifts for him; & is understanding that the Spirit which Christ has, he has for him — & that the Kingdom which Christ is to bring about here, is one he is to share in — shew me the man who is in the faith of this, & then you ^{will} show me a living man & therefore that you might know the secret of his victory over the flesh, Paul explains the mystery & says that the Son of God who dwelt in him was the Son of God who loved him & gave himself for him — who loved him I repeat, & gave him self for him. Therefore, because of his love to you all, will we, unto ^{the} death, testify, that the Son of God loved you & gave himself for you — therefore, because there is no other name that can save you, will we testify of this name that you may be saved — & therefore while we have a being will we thus testify that you may live & not die: that you may repent & not perish: that you may taste of the liberty of the children of God — of being heirs of God & joint heirs with Christ — ^{that} you may say, Now are we the Sons of God — we are crucified

Sermon VIII

with Christ nevertheless we live." & that you may thus feel & speak: & not only speak but so be in the sight of God, that God may have joy over you, & see in you that which he wishes to see that the world may be benefited by you - that the whole earth may have your cry ascending over it, & the day of the Lord hastened, & the glory of the Lord made to cover the earth, & the blessed time speedily come. - therefore will we thus preach that the Devil may be utterly cast out of this very earth & have no possession but of those who choose to give glory to him.

Thus will we use this foolishness of preaching, that Satan's kingdom may tremble - thus will we proclaim this doctrine of pardon to all as a support & a strength for all. - thus will we take these truths to conflict with the powers of darkness & to overcome them.

And we know that Satan will spread his lies, & stir up his adherents yet will we not regard these things. - none of these things will move us: but we will confess that Jesus is that Son of God, who loved every human being - who ^{who tasted} death for every human being, who rose again for every human being - who has the Spirit for every human being - in whom there is this eternal life for every one of you, that you may live to God & not die.

My Dear Hearers. There is so much before us of the duty of this day, that I cannot long dwell on his Subject. I just shortly remind you of what I have said. I have first shewn you what it is that is meant by saying that a man has life, viz that he is a conscious thinking being - capable of enjoyments - & what two kinds of life, the living man may have, a life in the flesh - and a life in the Spirit. & then I shewed you the state of the Apostle - that his was not a life in the flesh: but in the Spirit. & how it came to be so - what his own account of it was - that he was crucified with Christ &c. and I set forth before you the mystery of God in the flesh in plain words. At the same time I know that no man will receive it unless they are taught by the Spirit of God: but let no one therefore feel as if in that case I might as well have been silent: but rather learn from it where to get the capacity to understand this mystery of God. Christ in your flesh - Christ in the members of his body. And I have shewn you how we become living members of the body of Christ - that it is by faith - just by faith - the life comes in by believing the truth - & it is the faith of the Son of God who loved you & gave himself for you.

I entreat those who know this love to remember what manner of love it is.

remember that the open door thro' which the life blood flows into them is faith.

I entreat you then to remember that as the life is received by faith so it is lived by faith. It is ^{not} only that I become alive by faith; but I live by faith.

I would again remind every child of God that it is not only true that their first feeling of life was through faith, but that every pulse of true life that has ever been in them has been the pulse of faith — that all that is not of faith is sin. So saith the Apostle "That which is not of faith is sin." Therefore I warn you — you are called to abide in Christ, that Christ may abide in you. — You are called to ^{believe} abide in Christ. — This is the work of God — this is the work of God at first & all along, that you believe in Him — that while the light is shining you walk in the light — that you be continually showing it & realizing it — & that you judge nothing according to the flesh — but that you give yourselves up to the Lord that He may instruct & guide you continually. Know that if you abound in love then you will abound in giving glory to God — that if you be strong in faith, all things are possible to him that believeth, & that the removal of mountains is a strong expression indicating that I can do with Christ in me, all that Christ in himself could do.

My Dear Hearers it is the might of Christ not only for health to the soul

but for health to the body: to be going about continually in the power of Christ doing good.

I would now speak to those who have not Christ in them.

O my dear Hearers, it is awful, it is very awful to believe that Christ died for every one & that Christ rose again for every one & though the Devil may deny it as he chooses & make use of the mists that rise from the world, & the flesh to darken the truth: yet nevertheless as the clouds cannot extinguish the Sun, so these mists will not extinguish the light of the glorious Sun of righteousness. It is indeed an awful thing that this is the truth, that you are all bought with blood — that you are all redeemed to God by the blood of his Son — that he has set you apart for the service of God — that you all have received in Christ all things pertaining to life & godliness — that there is no one thing in your condition, at this moment — no one barrier whatever between you & rejoicing in God.

Your sin is put away as a condemning, forbidding, rejecting, thing — in respect also of its power to keep you back, for you have liberty & strength in Christ.

There is a power in the Spirit for you to overcome: & you have the Spirit in Christ — & I say to every one of you Look unto God & give him glory & rejoice. I come unto you saying

saying only what the word of God demands of me that I should say. Therefore it is an awful thing that you will not give glory to God — it is an awful thing that you will deny the Lord that bought you — it is an awful thing that you will allow that he rose again but will say that he did not rise for you — that you will acknowledge that he has the Spirit; but that he has it not for you. Is it not awful that when God has bestowed every thing upon you for life, you will still remain dead, because you will not believe? Oh yes! God will be a righteous judge, & the cobwebs of your own sophistries, & delusions, by which you try to fence yourselves about & say who can be sure of these things that Christ died for us? These shall all be swept away by the besom of destruction. Your refuges of lies cannot stand. The covering is narrower than that a man can wrap himself in it — & when the dark & cloudy & stormy night of God's judgement has come upon you — then will you know what you have been trusting to, & what you have been rejecting in this day of grace — of mercy — of remission of sins. ~~It~~ ^{Is} it possible for you to go on in such a day, & to say peace, peace when there is no peace — because Christ has put away your sin, therefore is it possible for you to live as you are doing — but when God has come forth, in judgement — when he will arise out of his place to punish the inhabitants of the earth,

for their iniquities — when God comes to see what trees bring forth fruit after he has so long time been digging about them & dunging them — when Christ shall say of them that rejected him — they were borne with & spared through me; for when I said Suffer it this year yet, I got the year for which I asked. I have digged about it & dunged it, & it is not my fault: if it be not fruitful — then will the husbandman come forth as the treader of the winepress of the fierceness of ^{the wrath of} Almighty God. No one can tell how soon — how soon the Son of God may come forth to tread the winepress — to pour forth his fury on your ^{poor} miserable souls.

Oh! may the Lord give you to know & to feel these things now — And Oh let not my ^{warning} voice which is not my voice but the voice of the Holy Ghost speaking by my lips — let not my voice be heard in vain. Repent! Repent! & give God glory that ye perish not. Turn to the Lord! Seek Him while he is to be found, Call upon Him while he is near.
Amen!

Votes of Pleading of the Tables,
Communion Service,
& Concluding Address. —
25 July 1880

We now proceed to the peculiar service of this day, & as is our custom, I proceed to read with you that portion of the word of God which is usually read as our authority. The institution of this ordinance as it is given to us by the Apostle Paul, as he received it from the Lord I. Corinthians XI. 23 to 29 inclusive "For I have received of the Lord that which also I delivered unto you; That the Lord Jesus, the same night in which he was betrayed, took bread: And, when he had given thanks, he brake it, & said, Take, eat this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying; This cup is the new testament in my blood; this do ye, as often as ye drink it in remembrance of me. For, as often as ye eat this bread, & drink of this cup, ye do show the Lord's death till he come.

Wherefore, whosoever shall eat this bread, & drink this cup of the word, unworthily, shall be guilty of the body & blood of the Lord. But let a man examine himself, & so let him eat of that bread & drink of that cup. For he that eateth & drinketh unworthily shall be guilty

calath, & attributeth damnation to himself, not becoming the Lord's body".

It is the practice in our Church at such a time as this to address ~~to~~ the people what is usually described as the Feeding of the Table, & according to this practice I should now speak to you yet once more as in one sense standing between you & the table, while in another sense the channel of your approach to it. At the same time having already dwelt so much on this subject; and so much having been spoken by the other ministers of Christ with the object & tendency of saving you from sin in this matter, I do not feel it needful to detain you long. Yet when I say needful I do not say this in respect of your need, for should I measure the time I should occupy ^{the measure of} by, your unpreparedness I should detain you very long indeed: but I speak in respect of the opportunity which in the present circumstances is given & which I feel to be limited by the necessary interference of other duties: I just remind you & every one proposing to communicate here, this day, that you stand to me in the relation of people to a pastor, & that I am here the Minister of Christ thus publicly to declare that none ought to come to this table; but those who have passed from death unto life -- none but those who have in very truth become living members of the body of Christ -- none but those in whom the Spirit of Christ dwelleth -- and that it is an unwarranted approach which every one makes, who is not in a condition to take up the

language of the Text - "I am crucified with Christ
 notwithstanding I live: yet not I, but Christ liveth in
 me, & the life which I ~~live~~ now live in the flesh
 I live by the faith of the Son of God, who loved
 me, & gave himself for me." But none but
 those of whose feeling this is the expression - of
 the state of whose inward hearts this is the descrip-
 tion - that there and none else ought to come to the
 table. It must admit that none but those have
 any right to sit down at the table of the Lord.
 I would now therefore speak to those who are
 within the circle of those who have thus known
 the Lord. I call upon you to remember these
 words, "Let a man examine himself, & so let
 him eat of that bread & drink of that Cup."
 I call upon you to remember what I
 have already twice ~~stated~~ pressed upon you that
 those words were first spoken to those whom
 the Apostle recognised as believers, & that the
 judgement to which those to whom he was
 writing exposed themselves was not a judgement
 which implied that they were not Christians
 but a judgement within the Church - & that
 judgement they endured, they endured because
 they had come forward to the Lord's table while
 at the time not abiding ⁱⁿ Christ. I therefore
 beseech every one, now purposing to come forward
 every one who looking inwardly can say, where
 as I was blind, now I see; - I beseech every such
 person to remember the words "Let a man ex-
 amine himself" & let him seek in the strength
 of the Holy Ghost to come forward as in the
 full light of a present life, & of a present sal-
 vation: not in the remembrance of a past know-
 ledge - not doing the thing as a matter of course
 but knowing of a truth that your Lord is giving

You his broken body & shed blood -- giving you
 the word in the 'Shape of bread & wine' --
 giving you in the form of this manifest ordinance
 that same thing which is set forth in the truth
 of the preached gospel: And at ^{with} the word of
 truth ^{there} goeth forth the Spirit of truth, so with ^{this}
 sign of truth -- with this ~~bodily~~ seal of truth
 -- with this visible bodily substance expressive
 ive of truth -- there goeth forth the Spirit
 of Christ -- the Holy Ghost -- so that those
 who receive it worthily, as those who truly
 receive the word of life, do thereby actually
 receive the Spirit which is the truth that
 is in these symbols. I wish you to under-
 stand that although it be a lie of Satans,
 that the bread becomes the body of Christ;
 or that the wine becomes the blood of Christ
 -- although it be a lie of Satans that the
 actual flesh & blood of Him that was cruci-
 fied; is in any sense in the bread, or with
 the bread; yet it is the truth of God of which
 these lies are the corruption & perversion -- a
 truth of God which men often lose sight
 of by means of these lies -- a truth of God
 which I would now recal to you. & by which
 I would ask you to be nourished & fed --
 that in very truth, the worthy communi-
 cant is through the holy Ghost coming through
 the risen body of Jesus -- coming to him through
 the glorified humanity -- made to experience
 in this ordinance, the power of Christ's resur-
 rection, & to have fellowship in Christ's sufferings,
 so that he is actually feeding on the body &
 blood of Christ by the Spirit. Thus does he
 substantially receive Christ into his soul thus

the Holy Ghost. It is the recognising the Spirit there, which shews its God the unworthy communicant not discerning the Lords body, is rejecting the Spirit, & Christ in the Spirit —

Now may it be given to you to know that strength, & power, & might which is in Christ for you. This ordinance is to be received ~~by~~ in faith; therefore come to it in the faith that it is no more sign or symbol, but an actual participation of God to which you are called. It is not a word, spoken outwardly "Christ died for me"; but a thing done inwardly in the Spirit. It is a confessing Christ not with reference to those who see the outward appearance, merely, but a true confession. It is a part of that confession by which the Church makes known to principalities & powers the manifold wisdom of God. It is thus we may confess, to the whole universe, for we know not how far the movements of one mind are exposed to other minds who are not trammelled by flesh & blood. It may be to the whole — to all who delight in the works of God — to all in this universe who wish to know what is of God in the universe & what is of Satan. You therefore who worthily communicate, are showing to all who thus distinguish the works of God in you — that you are brought back from the grasp of Satan — that you are delivered from the power of that strong one. It is a confession of that mighty work of God in you in which Angels & principalities, & powers in heavenly places are desiring to

see, the manifestation of the power & love of God. This beloved in the Lord is your high calling: thus it is you are to come & thus to give glory to God: & therefore is it that it is a vain mockery in every one to come to this table, who does not thus come to give glory to God. I therefore warn all who know not that Jesus died for their sins, rose again for their justification, & has the Spirit for them, that they come not to the table, & I again warn those that do know these things that they come in the Spirit & not as a matter of course; that they do it not in a lifeless way, but by sowing to the Spirit, & giving God glory. The Elders will now bring forward the elements, meanwhile we shall sing to the praise of God.

My Dear Friends, we are showing forth the Lord's death till he come again when we are living by the power of a word to come, & having the earnest of the Spirit. Therefore may we ^{with} ~~in~~ perfect truth sing in respect of this ordinance, that which is spoken chiefly & ultimately in reference to the Kingdom which is yet to come. Sing then in the 24 Psalm.

Address to the Communicants.

You have been testifying in the Spirit concerning the Lord of Hosts that he is the King of glory. I trust that you can now also testify in the Spirit - yea that you are testifying in the Spirit, of the man of sorrows - he who was acquainted with grief - that he is the King of glory; & when I think how you must judge who are your

selves in the Spirit made to shed holy
 tears, & to experience a godly sorrow;
 because men keep not the law of your
 God & when I think how the name of
 Jesus must have twined itself about your
 hearts, & that you know that every sorrow
 which he tasted, he tasted for you, that
 he might save you from that which he
 knew to be evil, although you loved it
 & thought it good; even from sin, I know
 & am assured that it is well for you that
 the Lord of Hosts is this King of Glory. For
 had he who is your crucified Head been
 only a fellow creature; how should your
 hearts have been given to God? would
 you not think of this creature as having
 done more for you than He that made
 you & would not thus wear your hearts
 from your God? But God has in all
 things the glory in Christ & all things
 are done in Christ that God might
 have the glory. Be not therefore afraid
 of idolatry in giving your hearts to Christ.
 Fear not that the glory when given to the
 Son is taken from the Father, or that
 when given to the Father it is taken from
 the Son — but even in the Son see the Father.
 let it be the glory of the Father that
 ever shines to you in the face of Jesus
 Christ; & let it be the Father's name
 that you know to be declared by Him: so
 that the more you know of Jesus, the
 more you know of God. Oh! how hath
 grace much more abounded where
 sin did much abound, & how have the

resources of the love & wisdom of God overcome the mighty devices of the Devil. Truly it was a masterpiece of Satan to teach you a joy out of God - a joy in the flesh - to teach you to sow to the flesh, & so seal you up into rebellion; but this is the glory of Jesus, that he will teach you a joy in the Spirit, even while dwelling in the flesh - that he will shew you such a loving in God, even when the world, the devil & the flesh are linked together to shut out God, as that Christ shall triumph in you, & present you to the Father living sacrifices. This is the glory which God has in every true communicant at this Table that though in the flesh only capable of hating God & ~~hate~~ your fellow men - though in the flesh you have long hated God & man - though in the flesh capable of all sinful enjoyment away from your God: yet are you now in some measure tasting a joy the opposite of the flesh - a joy in dwelling in love to God & your fellow creatures, & in this is the mighty victory in Christ! Surely then you may rejoice that it is God himself who has done & is doing it: therefore you should cast your crown at the feet of the Lamb, that through the Lamb you may give all the glory unto the Father, that God in all things may be glorified through Jesus Christ.

Communicants I trust you know something (& I do speak to those who do know something) of the broken body & shed blood of Christ - to those who know what it is to have their own hearts broken - to those who know what it is through the Spirit to grieve - who know what it is through

through partaking of the power of Christ's resurrection & thus receiving the Spirit of the risen Saviour — to have been made to enter into the fellowship of his sufferings, even the sufferings which he felt here in the days of his flesh. I now therefore proceed to administer to you these precious memorials — this precious setting forth of that glory which was in God before worlds were; which every deed of God has been showing forth, & which will not fully shine forth until that day come when the Son giveth up the Kingdom ~~unto~~ the Father that God may be all in all. That eternal truth of God in Christ is now put into the form of this bread & wine — that true glory is now in these things to those that will receive them by faith; & through them as through a glass, are you to look in the face of Christ & see the glory of God, & worship God in the Spirit.

The Lord Jesus in that night in which he was betrayed took bread, & gave thanks, which we shall now do after his example. ~~Let~~ us pray. O Lord we will rejoice that it is our privilege in all things to give thanks — that as it was the privilege of the well-beloved of the Father on that night in which he was betrayed to give thanks, while in the knowledge of all the things that were coming upon him because he lived in the faith of the glory which he now hath with the Father; so is it our privilege to give thanks when we are showing forth his death till he come again. It is not only when he comes revealed in glory that we shall shout praises to our God; but even now

In our privilege to give thanks; yea in all things to give thanks, in showing forth the Lord's death to give thanks; in showing forth that we are dead to the world to give thanks - in showing forth that which is the symbol of our suffering at the hands of the world to give thanks. - Now, therefore O' our God we give thee thanks because Jesus died & rose again: we give thee thanks because he suffered the just for the unjust. - we give thee thanks because we are called to feel the power of his resurrection, & the fellowship of his suffering: we give thee thanks because we are called to be not of the world even as Christ was not of the world - because we are called to be set apart to the Lord our God - because we are not our own but bought with a price - because we are to see the flesh as dead & to crucify it: & to see the Spirit only as life, & to live in the Spirit. O' Lord we give thee thanks & praise & now glorify thyself in us - now glorify thyself in this ordinance - now bless this bread, & this wine so that they may feed the souls of thy people. O' let them discern the Lord's body in it. O' let them enjoy the vision of him delivered & accepted - of him suffering & raised again. O' let them feel that it was for them not merely in love to them but that they might know their God & might join with Him in condemning sin in the flesh & that as Christ has condemned sin in the flesh, so should they also. O' Father let this be the experience of every Communicant this day. Let there be here broken hearts - bruised spirits - humble & contrite hearts - joy in the Lord - separation

from the world — strength — purposes of new obedience in the strength of Jesus. Let there be a true knowledge of the creature nothing less, & of the might of Him who has all power in heaven & in earth, & who is head over all things to his Church. O Lord accept our thanksgiving. O Lord answer us & bless us in Christ Jesus our living head. Amen!

Our Lord took bread, and having given thanks brake it. & gave it to his disciples saying Take, eat; this is my body, ^{which is} broken for you: this do in remembrance of me. And after the same manner he took the cup, saying, This cup is the new testament in my blood shed for the many for the remission of sins. Drink ye all of it. For as often as ye eat this bread & drink this cup ye do shew ^{forth} the Lord's death till he come.

It is better to go to the house of mourning than to the house of mirth. yet a little while & the world shall rejoice & ye shall be sorrowful; but your sorrow shall be turned into joy. The house of God is now the house of mourning but it is they who mourn that shall be comforted & it is better to be in that house of mourning than in the house of feasting which the world now is. Let me remind you blessed of the Lord that sorrow endures only for this night of our Lord's absence; but joy will assuredly come in the morning for Jesus hath said that ye shall see him & then your sorrow shall be turned into joy. Far better is it to weep in that world in which Jesus wept than to rejoice in that

which gave him no joy — but better still will it be to rejoice in that world where the Lord reigneth; & where tears are for ever wiped away from every eye. We are to thank & bless God that we are taught here to weep the tears of holiness but still more should we bless him for the prospect of the period when even holy tears are to be wiped away from our eyes. O then at this table, once more spread for you, you in every moment & in every place, show forth the Lord's death till he come again. Let it be your ground of confidence, thanksgiving that you are now to weep where Jesus wept, & to be in entire fellowship with him in his sufferings until he come again, & then when Christ who is our life shall appear shall we appear with him in glory for it is said of the members of his body, that they shall awake & sing even they that dwell in the dust. Let it then be your prayer that you may attain to the resurrection from among the dead. And now keep yourselves by the power of the Holy Ghost given to you & walk with God in this adulterous & wicked generation, & give him glory, that in the day when he cometh, ^{he} you may confess you in presence of his Father. The Lord bless you & keep you & cause the light of his countenance to shine upon you.

Amen

Address to the Parishioners of Ross
by their Pastor the Rev. J. M. Campbell
delivered at the close of the dispensation
of the Holy Sacrament.

My Dear Friends I now desire to speak
to you for a short time in the name of the Lord.
I desire to set before you what God would
now have you to know of his present feelings
towards you, & in meeting which you will
meet the desires of your God. I desire that you
may see your savior as the Lord. I tell you.

I would first speak to those who have this
day met the Lord at his table. Second, to those
who have been at his table, but have not
given glory to God there, & lastly to those
who have withheld their presence from the
Table of the Lord.

Oh! my Dear Hearers, did
we know how God looks on us, did we know the
kindlings of compassion in our God, how he
regardeth us when we come to him, when we
acknowledge his love, & receive Him to
reign ~~over~~ ^{in us, & for} then would we know that there is
nothing, yea nothing precious in the eyes of
God in this wide world, that is not stamped with
glory, to him through Jesus Christ. Then would
we know that there is nothing in all the act-
ings of the Children of men which he can
contemplate with any delight, but that
which is the working of the Spirit of Christ
in them - then would we know that there
is nothing to be seen here throughout all the
desolate waste of human beings, polluted &
debased woe they are through sin, which the

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Lord can praise & which can refresh the heart of God - but that glory which is given to Him in the Spirit.

I would now speak a word to those of whom it is true - of whom God knows that it is true - that they have this day discerned the Lord's body at his Table - who have known God, who have realised a communion with God at his Table, & I ask them to hear this word: God is not confined to his ordinances: but is above ^{his} ordinances, & whatever of God cometh forth to our hearts through faith, in this ordinance or in the word of the preached gospel, is in God continually - is in God wherever we are & in whatever way we are created. I beseech you let not any of you judge, what they have tasted in the Lord, in such a season as this to be something of which they shall say "we shall look back with thankfulness to what we have known of the word today, instead of feeling & knowing that all the ordinances of God are just as windows in a house intended to let in light upon us - are means to produce a glorious end that they let in light from without & that if all the other parts of the building were away - then the light would be much more full. Yet it is not the mind of God that nor is it the desire of God that you should live subject to ordinances - that you should be limited to them: but that in them God manifesteth what He ~~continually~~ is, that you having met God in them, & seen God in them, may enter into what He continually is - & so, having met him at his

table, & said surely it is good to be in this place — Surely the Lord is here — you are now called upon to go forth & bear about with you continually the joy of the Lord & to remember that there is not an hour, nor a condition, nor a circumstance in which glory may not be given to God as well as at his table — that it is not a thing to be experienced now & then; but that whatever you attain to there, you are called ever after to live up to it — & beyond it. It is the will of God, it is the glory of God that you should go on unto perfection — that you should go on from grace to grace — from strength to strength. You are not to treasure up the bright vision you have had of God this day — saying I saw God last communion Sabbath but you are ever to go about, beholding him, & saying I have now seen him who is holy & true, as he truly is, so now let me through the Spirit dwell in this vision. Now let me sow to the Spirit — let me give glory to God by living continually in this vision of God. This is one of the reasons why it is said when they deliver you up take no thought how or what ye shall speak for it shall be given you in that same hour what ye shall speak — This is one of the reasons why ye are to take no thought for tomorrow why we are to be living from moment to moment by that fountain from which the same love is ever flowing.

It is not now & then we are to go to God, as if we were going to consult a friend but it is the

will of God that we should continually ^{live} lead a
 life of dependance, & in doing this should lead a
 life of continual communion & fellowship with
 God in Christ. I therefore warn you, because I
 know you are exposed to snares in this matter.
 because I see there is no one thing a greater source
 of evil to those who know the Lord than this kind
 of limiting of God, as if it were not as easy for
 God to sustain you always as for a single moment.
 It is not that God gets wearied of supporting
 your weakness. Can the everlasting arm grow
 weary or decay? Assuredly not. And seeing the
 strength ~~is not~~ ^{is} given you ^{and} the strength of flesh &
 blood; but of the eternal spirit — seeing this life
 is not a dying life; but eternal life — I ask
 you what is to fill up eternity — what is to
 prevent weariness in it? Do ~~the~~ you think the
 Hosts in Glory ever cease from their praises?
 They cease not day nor night to give glory
 to God. Take this then as a reproof — that
 God is everywhere as at his table, & that the
 Spirit of the Lord is never straitened, & with
 regard to all coldness sin — to all deadness & coldness
 we can say with confidence, are these the Lord's
 doings? Is His Spirit straitened? I beseech
 those therefore who have this day had commu-
 nion with God to be warned in this matter
 & to remember while they are mourning over the
 darkness & deadness about them — while they
 see also that there are so few who understand
 his love — to remember what is true concern-
 ing themselves, ^{that} as it is ^{but} an individual
 here & there who is giving any glory to God at all
 in this hour here ~~and~~ ⁱⁿ the living
 coin of those few individuals ^{in which} God is glor-
 ified.

If you would seek to increase the glory that is given to God - if you would ~~not~~ reclaim the waste of human hearts about you that are led captive of Satan at his will, look on the many ~~times~~ hours & seasons of your own time - look on the many emotions & feelings of your own hearts that they are not referred to God. I redeem the time because the days are evil. To be living in the knowledge & love of God's excellence & praising God - this is what eternity is - that you should be in this state even now, is what God has made provision for in the gift of Christ.

But I do not doubt that there are some among those who know the Lord, & who have in times past rejoiced in Him, who have not met the Lord this day at his table. I know well how Satan will seek to take advantage of this admission. But as I know there may be those here who are members of the body of Christ, & who have in times past given glory to God, who may this day have come to the Lord's table & have not seen the light of his countenance, & have been in darkness & deadness I must speak for their sake. Dearly beloved I beseech you to justify God in this matter. God is not capricious now showing you his face & then concealing it. It is awful dishonour to God thus to conceive of Him. It is not then of God that you have been dead. I dare it is wholly of your selves. There has been no hindrance - ~~yes~~ none whatever on the part of God. I do not say that this disappointment of expectation - this want of communion with God is in no respect a

chastisement or a judgement. It may be a fatherly chastisement, a correcting judgement but nevertheless these have been inflicted on you through the operation of your own unbelief. You have been sowing to the flesh, & so have become in a measure carnal. That is the real reason why you have thus sinned against God: therefore instead of becoming doubtful whether it was the Lord you met in times past because you met him not to day, I beseech you enquire what root of bitterness has sprung up within you — what is that in which you are grieving God's spirit — what is that in which you have been sowing to the flesh — what is that ^{which} has hindered you from seeing God this day — Has it been the absence of a Spirit of prayer — or what conformity to a world lying under wickedness — what fear of bearing the reproach of God's people — what fear of standing up for God's honour — what fear of acknowledging God's work, when God maketh bare his arm to work mighty works — what of all these has it been that has come as a withering blast upon you that you have not been partaking this day in the joy of the Lord? It is better that you should have been made to feel that the Lord is jealous, very jealous — it is better that you should have been made to feel that the Lord is righteous: most righteous — & while he is ever forgiving, & ever inviting, & ever receiving back every one who comes to him, yet it is the case that no departure from God can pass without the expression of God's displeasure upon it. Oh I do feel that the children of God, in resting their attention on

the assured faith of God's ~~and~~ love — upon
 the necessity of rejoicing in Christ, as the only
 condition of giving glory to God, are exposed to
 the great delusion of being hindered from
 looking narrowly into their own hearts & their
 services to God. I beseech you be not afraid
 to look at the worst of it. I beseech you do
 not mistake a continual habit of thinking of
 your selves as the people of God for ^{the} realizing
 of the love of God in the soul of man. There is
 no greater or more dangerous device of Satan
 than this, & it is ^{not the less dangerous because it is only} when men are taught to rejoice
 in God, that they are exposed to it; for it is the
 peculiar form of delusion that Satan makes in
 such a season as this. If God has not been
 seen by any one of his believing children I
 beseech him to consider what is the cause of
 separation. He will find it, not in any
 change of God — not in any diminution of
 the will ^{in groups} of God to fill him with the Spirit
 but he will find that he has been sowing
 to the flesh, and thus has been deadening &
darkening his own soul: & I desire that he
 should find it out, & be humbled by it —
 & while I know there is a provision for con-
 tinual joy in the Lord in whom we are to
 rejoice, yet so I know that as this joy exists
 in people, dwelling in flesh & blood, whose
 vision of God is ever obscured — whose con-
 formity to God's mind is always limited, so
 must there arise out of this very fact
 that to know ^{the history of} the inward state of their hearts
 is to know the history of much darkness — of
 much sorrow — & of much grief. I dare not
 withhold one word of this — however Satan

may lead some to wrest and abuse it because I know such things are, but I say not they are shut out - God has not withdrawn himself in sovereignty, as some will tell you; but their iniquities have raised a cloud between them & their God & their sins are causing him to hide his face from them. I beseech them to look the matter fully in the face; & if they have some iniquity in their past that they do so no more. It is only in walking with God, that we can have the sensible ^{assurance} ~~of~~ of God's love. It is a very different thing to say that my walking with God is a proof to me that God loves me, & to say that it is in walking with God, that ~~in walking with God~~ I shall know that God loves me. If a dear friend asks me to accompany him on a journey in whose conversation I have continual expressions of his affection & love, it is not my walking with him that proves his love for me, but in walking with him I know his love. It is not my conversing with him that proves the warmth of his heart but it is in conversing with him that I know it. So it is in walking with God. I must have the revelation that God is love before I can walk with him, but in walking with him I am continually tasting it. I am continually trusting in him & finding him trustworthy. I am continually seeking him & finding him. I am continually putting up petitions which God is hearing & answering, & thus I am getting into a personal intimacy with the eternal Father so that I can speak to him as such one as he is, from personal experience & I can say concerning his word, it tells me such & such things concerning his character. I believed it because it is the word of God. I went to God.

Expecting to find true whatever was said,
 I found it all true. And now I can say he
 answers my petitions - he bears my burdens - he
 lightens my darkness - he is contented to be my
 Lord & my God. I do not from all this gather
 the first proof that God loves me; but from this
 I gather personal experience that it was even as
 I was told. . . had seen and who comes to God will
 say, what the Eastern Queen said of Solomon;
 that the thousandth part was not told them
 of all the excellent love which they found in the
 heart of God. This is the true place of Christian
 experience: not to prove to me that Christ died
 for me - not to prove that God loves me - for
 blessed be God I have his word for that, & that
 is implied in the death of Christ. what I first
 knew by faith, I now know by experience - what
 I knew before upon God's word, I now find by
 an intercourse with God & I can witness to the
 fullness of his love because that fullness hath
 come forth ^{to} on me. In thus walking with God
 I enjoy God. It is not saying my walking with
 God is a thing that entitles me to come to God;
 but it is just saying if I dont come, I dont come.
 This is obvious you will say & yet this is all.
 How can I see the face I dont look at. How can
 I hear the voice I dont listen to - If I am looking
 another way I can never rejoice in that love,
 however tender - if I listen not to his voice, its
 tones however tender can never awaken my
 confidence. The secret of the Lord is with those
 that fear him - they who walk with him
 know the blessedness that there is in feeling
 serving God.

Now I ^{would} say a few words to the children of God, according to the season. I believe that when God places his watchmen in Zion, it is the mind of God, that they should tell the hour of the night, & it is not only an eternal truth we have to declare, but in all times & circumstances our eyes are to be opened to see the present condition of the people, & speak accordingly. And therefore I would say to them that while I know that at all times the blessedness of man is in dwelling in the secrets of the Lord, I know the time is fast approaching in which they will peculiarly need to know the way into that sweet hiding place. — The time is fast approaching in which they will need to know what it is to escape from things seen & temporal to things unseen & eternal from the things of man to the things of God.

My Dear Hearers!

There are two operations which always produce & reproduce each other — where the light of God is shining in any heart there it will produce enmity on the part of the world, & where this last is, it will, if rightly understood, increase the love of God. I wish you to know then that every one who is now believing that God loves this sinful world; & that this love embraces every child of Adam — that every one who knows & believes this truth is set up of God as a light to the world that he should spread the light of this truth. And I see in this truth the very principle that explains to me the enmity of the people of the world to the name of Jesus. I see in the setting forth of his name that which stirs up enmity; & I therefore remind

you this day of the peculiar meaning which Christ has in the ordination of the Supper. It is to show forth his death till he come. And what is the meaning of this? It is that the Church is now called to participate in his sufferings & death even until he come. The expectations of men & the counsel of God are directly opposed to each other, when men are expecting during the period of the communion of the broken body & shed blood of Jesus - the period of the Church's glory. We have now given us this consoling light to comfort us, that the world hated our Lord. - that the world put Christ to death - that while he was delivered by the determinate counsel & fore knowledge of God, man slew him by wicked hands. Thus we have a short way of deciding the question as to whether the world will now be given to the worthiest, that is - to those who live on the broken body & shed blood, to those who shew forth the Lord's death till he come again. Let not the having sat at the table of the Lord be unproductive of wisdom to you in this respect - As surely as the world hated Christ because he was God manifested in the flesh, so truly do the people of this land, who are unrenewed, hate every one in whom the same mind is manifested. Therefore you need to know that this is your present employment to shew forth the Lord's death till he come again & that it is a very different thing to head of the sacrifices which others have made, & to think of the glory that there was in suffering for his name's sake - that this is very different from the tasting of it yourself.

That which you think your strength will

* omission. "praise the worthy as to whether the world will."

in the more you weakeness: for it is not the
man of much nerve - it is not the man common-
ly said to possess firmness & courage that is
fit to fight this battle, those things that
may make a conqueror, & may lead a man
to the highest ranks in the army or to the first
place in parliament: all those powers of the
natural man ^{are} just so many things in the way
of the spiritual man are just so many
things to be crucified. What may appear
strange too - a person's fearlessness of his
fellow men - is just the same circumstances
the same with the fear of man; and mere
human courage is thus just human fear;
for it is merely fearing some men more
than others - merely fearing shame more
than death - it is merely fearing the reproach
of men more than the judgement seat of
God - or it may be merely fearing even his
own self-reproach in the pride of his heart.
In all these things there is strength in the
natural man yet it will never avail you
anything in this matter. What is the comfort if
one class of people run a man down, & another
class praise him & if all the people of his own
time will refuse to give him praise, yet after
his death, it is to be hoped (as is sometimes said)
that justice will be done to his memory?
Are not these the considerations that have
comforted statesmen? Are not these the consid-
erations by which their solitude has been
sustained? Men have thus been living on
human applause all the while; for when the
men ^{with} whom they were living refused it, they
all thought they had a right to it. They ^{still} wished

to have it, & expected it of those who were to follow.

Those who fight the Lord's battles must be contented to be in no respect accounted of. They must expect to be in no respect encouraged by the expectation of human praise. And if you make an exception that the children of God will praise you whatever the world will say. Beware of this for you may turn them into a world. I find in them a world. I may sow to the flesh in seeking their approbation, you will neither be visited by them, nor they by you. So long as respect for them is your motive. So long as you are anxious as to how they will think of you. All such motives, as these, if you are influenced by them, are a poison to you, & taking away from you the strength in which you are to give glory to God. I beseech you therefore be prepared for a time when you shall be as persons unknown even to those that know God. It is not the fact that all that see the face of the Lord ^{do} see each other it is not the fact that the misapprehension of the world is the only misapprehension the Christian must be contented to labour under.

He must expect even his brethren to see him through a mist, & to be disappointed of their sympathy, their cheers, & approbation.

The man of God must walk alone with God he must be contented that the Lord knoweth.

And it is such a relief; yea it is such a relief to the natural man within us to fall back upon human countenances, and human sympathy, that we often deceive

ourselves & ~~in~~ ^{think it} brotherly love when we are
 just resting on the earthly sympathy of a
 fellow worm. You are to be followers of him
 who was left alone, & you are like him to
 rejoice that you are not alone, because the
 Father is with you, that you may give true
 glory to God. Oh I cannot but speak of it.
 It is such a glory to God to see a soul that has
 been through the flesh accessible to the praise
 of men, surrounded by hundreds & thousands
 of his fellow creatures, every one of whom
 he knows how to please & yet that he should
 be contented yea peaceful & happy in doing
 with a single reference to God, that which he
 knows they will all misunderstand & misconceive.
 Here was the victory of Jesus. There was not a
 single heart that beat in sympathy with his
 heart, or entered into his sorrow, or bore his
 grief; in the day of his bitter grief but his
 way was with the Lord, his judgement was with his
 God his Father who said This is my beloved Son
 in whom I am well pleased hear ye him. This
 was the perfect glory of the Father, that in flesh
 & blood such a trust in God was manifested.
 And this is what you are called to. If you are
 not called to it as he was, seeing he was called
 to trust the invisible God ^{the} unmanifested God;
 but you are called to see God in him. God
 now has come near to you in Christ, & here you
 have a human heart - a perfect sympathy - the
 heart of God in your nature - & to this you are
 ever carried. And if there be any other sym-
 pathy with you in the wide universe, whether
 in the sea of glass, or still on this earth, it

is only the pulsation of the blood that flows from Christ to his members, that is to you of any account. Feed upon it then as it is in him - rejoice in it; & remember you are thus to walk in the world not hanging upon one another. One then be strong in him, & mighty to overcome all the might of the enemy.

Now I desire to say a word to those who have sat at the table of the Lord this day, but who must be conscious; if there is any truth in what I teach, that they had no right to be there. My ear Hearers, I know quite well what an unholiness there often is in such continual reproving - & that there is a tendency in the mind of man to say "We will go forward whether he will or not - what is his opinion to us? We will do a thing so." I know that by every step you take against the light you raise a stronger voice to be raised in your hearts against the truth. I know that you are multiplying hindrances to yourselves, because you are multiplying sins, which if you do repent at all you must deeply sorrow over. But I charge you in the name of God that you consider what you have done. You who have not seen that Christ died for you, nor that Christ is given to you as a living bread - I call on you to consider what a dreadful thing it is now to take advantage of the veil of the flesh which conceals God from you, ^{& you} to follow I would by that veil to come forward & take your place at the table of the Lord, from what it will be to have that place when it will not be you that will take it.

but Christ that will give it. The time is
fast coming when the Shepherd shall sep-
arate the Sheep from the goats. Now the
goats go on the road with the sheep, & no
man can say keep back: but the time is
at hand when the great Shepherd shall
take out of his Kingdom everything that
hurteth, & defileth, & that loveth & maketh a
lie. Now the tares & the wheat grow to-
gether, & the word is, suffer them to grow to-
gether till the harvest: but the harvest
is near, very near at hand, when he shall
come, & separate the tares from the wheat.
the wheat he will gather into his garner,
but the tares shall he gather into bundles, &
burn them with fire unquenchable. Oh
the wrath of the Lamb! the terrors of Him
who suffered for those whom he gathereth
Oh the awful vengeance of that despised
Lord who is coming back again — the crucified
one — he who is despised & a reproach, & who
is now a bye word with the people. he
who was cast off as the offscouring of all
things; & who has been cast off again, & again
& again, since he left this world, in the persons
of his people — who has through them been
thus insulted — thus hated — thus rejected;
generation after generation; by countries &
parishes, & individuals ^{one} after another! He is com-
ing to judge: & his fan is in his hand; & he
will thoroughly purge his floor, & gather his
wheat into the granary but the chaff he will
burn with unquenchable fire. My dearly beloved
friends, whom I love because I know that
God loves you, yet of whom I feel your
condition is very awful: just because of this love.

11

I would now warn you in the name of the Lord, that this is the day of grace — the day in which God is not imputing sin to you — that this is a day which is fast coming to a close, & the word is seek the Lord while he ^{may} be found & call upon him while he is near. The day of the Lord hasteth — all the signs shew it. The terror of the Lord shall then be upon you. And oh what shall it be for you that you should be among those whose hearts fail them for fear, when you ought to be among those who are giving glory to God. Now those of you who sat at the table of the Lord & know not the Lord while they ought to have been there to the glory of God — you have been there to the gratification of Satan. You have no excuse, because everything has been set before you by so many lips that even the most ignorant may know.

But others have not been at the table of the Lord, & to them I would speak. I feel that the people are exposed to the awful mistake of imagining when I speak thus of those who have come to that table not knowing the Lord that they may say, "we won't go to the table & then we may live as we please. If we came to it then much would be expected of us — but as for us we make no pretensions."

There are, who make high professions, & it would be a shame for them to do what we may do safely enough. This is the way people talk when they single out those who are esteemed good, & think more is expected from them, than from others. If you would know what is expected from you, you must just know

what God has done for you. It is not
 what you are that is of any importance. It
 is what has God done for you - not whether
 you have chosen to come under grace - not
 whether you have chosen to make vows. You
 may have done none of these things - you may
 have thought yourselves better in not doing
 these things - but the judgement of God is not
 according to your choice, but according to what
 God has done for you. And what is that?
 What is it that is true concerning the most
 thoughtless of you? What is it that is true
 among the drunkards & the swearers - among
 those who are altogether absorbed in this
 world's pursuits? What is it that is true of the
 scoffers yea of every one among the people? Just
 this - that Christ has shed his blood for them,
 & that Christ has received the Spirit for them;
 & the glory which ^{God} ~~Christ~~ demands from each of
 you, & in withholding which you expose your-
 selves to the wrath to come, is the glory due from
 those who have been so bought. It is not the
 place you choose to take; but the place God
 gives you that is the important question. It is
 that the Lord has suffered & died, the just for the
 unjust - that God has now made propitiation for
 your sins - that he ascended from the grave after
 having conquered the Devil - that he ascended
 upon high leading captivity captive - that he
 purchased your Liberty - that he proclaimed
 "You are free." - that he has strength for you, to
 glorify God, & therefore you are without excuse
 in not giving glory to God. It will not be the
 question on a day of judgement Did you
 make a profession or not? but are you a child

of Adam: & are you being a child of the first Adam included in the work of the second Adam? Did Christ die for you? Did Christ rise for you? Did Christ reveal himself in his word preached to you? Did Christ make known his grace to you? These are the questions, & according to them you will be judged. Oh to see the coldness, the apathy with which people will discuss the question whether Christ died for all; or only for some.

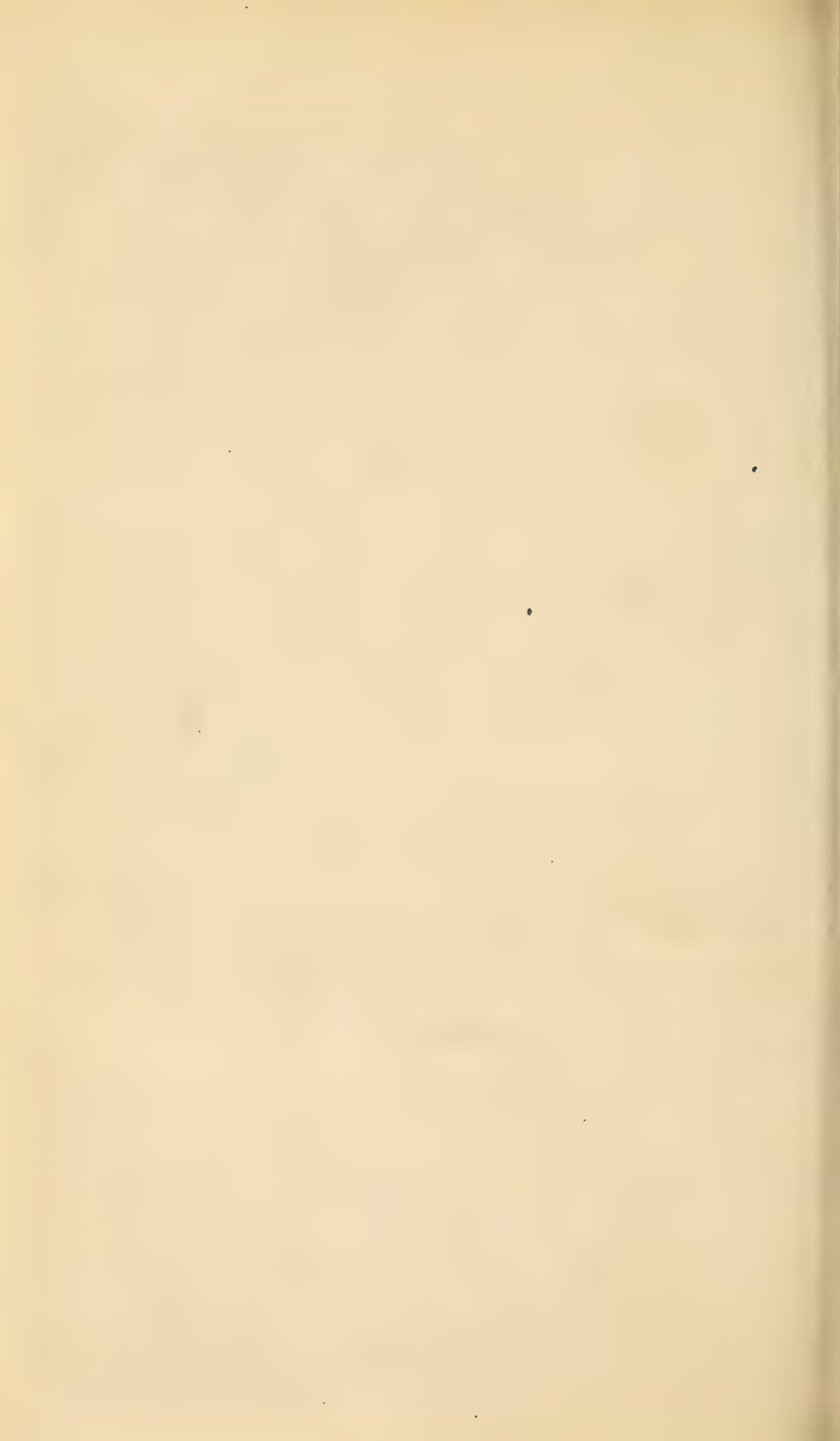
People speak upon these subjects with the same listlessness & want of personal interest with which they debate upon politics: excepting when they ^{thing is} ~~are~~ much pressed upon them & then the enmity of their hearts turns their indifference to hatred. Is it not fearful to think that this one important truth of God by which you now stand here - through the effects of which it is that you are there to listen & I am here to speak, & according to which you are to be judged, should be a matter of such little moment to you? Oh it is not your unbelief that will condemn you at last but the cause of your unbelief. Then ask if there is no sin to be punished but unbelief? Unbelief is just the expression of the state of the heart - the inward state of enmity to God out of which the unbelief springs which God punishes. You think it is a matter of ignorance or of knowledge. If you would see that it is a matter of hating or of loving God, then you would have some notion of the awfulness of it. And I now charge every one present who refuses to believe that Christ has taken away his sins - who refuses to believe

that Christ died & rose for him — I charge every such man with refusing to believe this because he hates the light, & loves the darkness. & this darkness he loves because his deeds are evil. And he may say if he please, I cannot believe, ^{that doctrine} for if true, people may do ~~as~~ ^{what} they please; but the secret feeling of his heart is — If the doctrine be true, we must sacrifice our present joys, — we must be holy we cannot stand on this supposed neutral ground. And it is the holiness of the doctrine — it is I charge it upon you — it is because it gives no place to sin — it is because it places you continually in a condition in which you can have no apology for not rejoicing in God — it is because it places you between these two things, either to believe what is told you, & give glory to God, or to refuse it & make God a liar, that you refuse to believe it.

And whatever face you may put upon it among yourselves, one another, whatever that face be, it is the secret fact, & your hearts know it, I say your hearts know it — & you are not honest with your God in the matter & you cannot put your hands on your hearts before God at this moment — no man can do so — & say that he ever supposed a single word which I spoke to him in the name of God, to have been intended, or to have a tendency to encourage him to commit sin — You know well this is not what we labour for. It is to give glory to God — & whatever words you may use, this is lying at the bottom of your hearts — you are just smothering your consciences — you are just keeping down the voice of conscience. But the time is coming

when you can still it no longer. The time is coming when Christ ^{will} say "That voice was my messenger. — I will say it so loud, that they that are in their graves shall hear it — I will say it so loud, that the mountains shall remove because of it — I will say it so loud, that the things which are made shall be shaken & removed, ~~out of their place~~ the elements shall melt with fervent heat at the voice of that same righteous truth of God — at the voice of that same testimony concerning God. And you will then be taught to know it & to recognise it, & will be compelled to say "That is what our Ministers taught us, though we then heard & believed it not, now we hear it revealed in flames of fire, & by the Father Himself. Oh dear, dear souls, that are thus destroying yourselves. Will ye not turn to God? Will you not suffer Him to bless you? Will you not receive Christ to dwell with you? Will you not believe that ~~in~~ ⁱⁿ very truth he desires to make you temples of the living God. Listen! Oh Listen! & God give you to receive his word.

Amen!



Sermon X.

II. Timothy IV. 1-8

The words from which I propose to speak to you more especially are in the 6th of the 8th verses. "For the I" For I am now ready to be offered & the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; & not to me only, but ^{also} to all them that love his appearing."

My dear Friends! Not long ago I spoke to you from the words "God hath appointed a day in the which he will judge the world in righteousness by Jesus Christ." I did not enter upon that occasion very fully into the principles of God's judgment - at least not so fully as its importance, & as the great mass of error which exists on the subject calls for.

I now return to the same subject, & I shall speak from these words concerning it; what God may give me to speak. And first I shall consider the description of Paul's present condition, or of the mode of his life on earth which he gives us in the 7th verse "I have fought a good fight, &

have finished my course, I have kept the faith." & then his prospects for the future which he gives us in the 8th verse. "Henceforth there is laid up for me a crown of righteousness" &c, & then the principle on which he entertains these prospects, & which he gives us in the conclusion of the 8th verse "which the Lord the righteous Judge, shall give me at that day; & not to me only; but ^{unto} all them that love his appearing."

Now observe the circumstances in which Paul is speaking. He is speaking to his son Timothy (his son in the Spirit) & encouraging him to faithfulness as a minister of the Church of Christ, & urging him to the full declaration of his message. At all times, & in all circumstances he is to bear about with him that he is the authorised messenger of God; & he tells him in the 4th to tell the truth of God; & he tells him in the way of warning that there is need for this exhortation, inasmuch as there would come in temptations & snares, through the changeableness of the people, who would heap to themselves teachers, having itching ears. He warns him not to be influenced by any demand in the minds of the people for that which is not sound doctrine; & then he encourages him by referring to his own case. The word "for" connects this verse with the advice he gives to Timothy, Do this, says he, for this is my condition. Now the account he gives of himself is "I have fought the good fight" &c. This is the description of what he had done, & then there is the prospect which is before him.

Now my Dear Hearers! Consider & weigh well what I shall speak to you from this 7th verse. I have again & again ^{to you} Take that the

that the controversy on the subject of good works of conformity to the ^{mind} will of God — is not a controversy as to the question, whether man must be holy to enjoy the blessedness of eternity; but is a controversy as to the question: What is holiness? It is not at all the case that in setting forth to you the love of God in Christ we set it forth only as that which is to inspire in you all peace & all confidence towards God — it is not for this purpose only; but this knowledge of Christ is set forth as the only thing which can accomplish God's holy purpose of making you holy as God is holy. The matter in dispute therefore is, not whether people, whose course is not a holy course may still have a prospect of blessedness from the great Judge, but it is the nature of the fight in respect of which people have come to be in darkness, the nature of the course which God recognises as a right course.

In short it is a difference as to what holiness is as to what good works are — as to what the right state of character is. Paul says "I have fought a good fight". Now you will observe there are two ways in which you may understand this expression. You may either suppose that Paul is dwelling on the goodness of the fight as a source of comfort to himself, or as a source of encouragement to the person to whom he is writing: but whatever way you understand it, he is pronouncing that the fight is good: either that he himself is looking to the fight he has fought and pronouncing it good, & taking comfort from it: or pronouncing it good and urging the other to take strength & comfort from it being good. People who hold that it is by a kind of fiction that we are accepted at last,

God - that people who do not know that the work of faith worketh the real righteousness of God in man, have got quit of the idea of Paul's system having a self righteous character by saying that he means that this is a fight in which it is well for you to engage - in which much profit is to be enjoyed. But it is not at all the case that this thing is connected on any other ground than its own excellence. It is not on some thing which is to be conferred on the man who has fought the fight of faith, that the excellence of the fight turns; but that the fight itself is a good fight. The person, saying, at the close, or during the conflict, either "I have fought" or "I am fighting" or "I am looking forward to the time when I shall be fighting a good fight," is pronouncing this opinion, that it is a holy & a righteous conflict & that there is here no fiction, no assuming it to be what it is not, but that the man fighting the fight which Paul fought, is fighting a fight which is in itself absolutely holy & good.

Therefore I conceive that whether you regard Paul as looking to it with reference to himself or Timothy it makes no difference. Yet I conceive it is referred to, chiefly for Timothy's sake, & for his encouragement in the fight. It is as if a man that had been fighting, were to meet another & to declare to him by way of encouragement for him to engage also in the fight, that it is in a righteous cause he is to fight; & this he says not simply as comforting himself in coming out of it: but as encouraging the other in going into it, whose arm is to be nerve'd, & whose strength is to be made mighty by the consciousness that it is a good fight. If our hearts concern us not, then have we con-

fidence towards God: but if our hearts condemn us, then the case is different. There is no walking in the Christian course path, unless we have the knowledge that that path is one ~~approv~~ which God approveth; & no such thing as contending with confidence, unless we see that the true glory of God is promoted by the things we are doing.

Oh, let no man for a moment feel that a man is to persuade himself that the fight is good; because of something to be conferred upon the person who engages in it — but because it is a holy & a good thing in itself. And it is no forbearance in God, in respect of the fight — no calling of darkness light on the part of any judge, that is my encouragement in fighting this fight: but the clear intelligent consciousness, that I am engaged in the very thing that God would have me to do.

Now, what is this good fight? "I have fought a good fight." I do not now anticipate what may be requisite to illustrate the expression "I have kept the faith." But here is a person pronouncing a conflict in which he was himself engaged, ^{to have been} a good conflict. Now what is this? What was the fight? It must have been something in which he was of one mind with God — "There is none good but one & that is God. There is no work perfect but God's and it is perfect: & if we have fought a good fight, & wrought a good work, it must not be our work or our fight but God's. It is only in the consciousness that ~~my~~ purpose is one with Jehovah's — that my object is one which is dear to his heart — that in the full light of God's holiness it will be ^{un}condemned, that I can say of the fight, that it is a good fight.

if I am merely struggling, however honestly sincerely, or earnestly; I am not on account of my honesty, sincerity or earnestness, entitled to say my fight is good. I may be all this, & my fight be an evil fight. I may have a zeal which is not according to knowledge - & it may be an evil zeal; because it is not for a good thing. And as I know that there is a God, & that he created all things, & hath not left them to themselves; that he has a purpose, & is working to the accomplishment of this purpose; & that his purpose is one which meets with opposition which he overcomes, & out of which comes good - I know there is a rebellion among the creatures of God - a resistance to God's purposes - being an intelligent moral creature, who can understand the things, before I can pronounce I have fought a good fight, I must know what that great fight is which is going on in the moral universe of which I am a part, & I must see the two sides of this conflict - the principles upon which they are severally working, and I must know that I am upon the side of the living God. In no other condition can I say "I have fought a good fight I have finished my course, I have kept the faith."

I am not going to enlarge on this verse because it is chiefly on the latter part of the following verse that I shall speak. "I have finished my course." This sentence is spoken with reference to Timothy & for his encouragement "Be patient brethren for the coming of the Lord draweth nigh." It is one source of encouragement. Be patient my brethren for I have finished my course. I am who know what it is to

see one who has been fighting side by side with him in the battle which is going on — to see this his brother soldier taken away to that rest, on which those enter who are called to glory — may know what manner of encouragement it would afford ^{to} Timothy to have his attention directed to the fact "I have finished my course." There is a difference between this and the other expression. This is turning the attention to the issue of the struggle. Now — what are we taught by this? We learn what I have again & again pressed upon your attention, that it is not the case that the goodness of the fight simply as a good cause in itself, is the great consolation; but it is because God is to bring light out of darkness — it is because God is to bring this evil state of things to a close; & because we are not for ever to have our spirits grieved by this close & painful contact with sin. We know that the righteous soul of Job was vexed from day to day with the abominations about him. We know that no one can be engaged in this fight without being brought into contact with sin; & when we consider that this conflict is to be carried on with this body of sin & death — that it is in our own flesh we have to struggle with Satan, then we will see ^{how} that it must be a mighty consolation, to look forward to the conclusion of this struggle, & how a man having his attention directed to another just going out of it, & seeing it as with him a thing past, is strengthened & comforted in going forward himself.

Any one who knows what it is to see another who has been side by side with him, contending with the powers of darkness taken away from the conflict, & who follows him in thought & only

Sermon X.

faith, & behold, him now among those who are in that light & glory, which is the state, until the resurrection. he will say to himself why should I be weak or faint hearted, seeing that in a very little moment the time shall come when I shall no longer ^{be} in the conflict.

But I am anxious to turn your attention to the expression "I have kept the faith" which is the key to the rest. "This is ^{the} work of God that ye believe in him whom he hath sent." Now faith is recognised in the Scripture as a work - the keeping the faith was the victory - it was in the keeping the faith that he conquered - & thus we learn the character of the fight.

If it be understood that the empire of Satan is one of darkness, & that the kingdom of God is one of light - if it be understood that ~~the~~ it is by the power of the light, that we are enabled to glorify God, & that it is through the inroads of darkness that we are prevented from glorifying God - if this be understood it will be seen that the fight of the person who is glorifying God in this body of sin & death is the fight of faith, & that to fight it is to keep the faith - that to fight it is to abide in the faith. It is quite an error to feel as if the actual fighting were something different from the faith - as if a person were to believe & then go and work when in fact every single action which is undertaken is a fighting of the good fight, & in itself an act of faith. In point of fact, there is not a single moment in which there is a wrangle with the evil which is not a conflict of faith. And thus it is that keeping the faith is connected with the good fight. It is the faith that light is received, or in other words, it is

in believing, what God has spoken. that we know what God has spoken - the truth of God is not light in us when we do not believe it; but when we do believe it, it becomes light in us. It makes us to move as children of the light, & this is what ^{first} takes us out of the ranks of God's enemies. When this light comes into us, then are we on the side of God. After we have so stood on the side of God, our continual conflict on the side of God is abiding in this light; & this observe, is spoken of as a work. There is this expression - "This is the work of God that ye believe in him, & whom he hath sent," and there is this other expression in I Thessalonians, Chap. I. Paul expressing his cause of thankfulness concerning those to whom he is writing, says at the 2^d & 3^d verses "we give thanks to God always, for you all make mention of you in our prayers. Remembering without ceasing your work of faith, & labour of love, & patience of hope, in our Lord Jesus Christ, in the sight of God & our Father." Now observe that faith is being in the belief of what God says - it is being in the light of God's truth. The work of faith is the abiding in this light. It is not the knowing once that these things are so - that is the first step; for until a person knows that these things are so he has not entered on the divine life; but the work of faith is the abiding in the light. It is just what Christ says in these words "abide in me". It is quite a different thing for a person to know a doctrine to be true, & to be prepared to defend it, from his abiding in that doctrine. - It is quite a different thing to say that I know from this book, that my sins are forgiven, that Christ has taken them all away, & to say that I

am continually living in the light of this fact — that I am continually realizing this as my own condition; so that my consciousness at all times, is the consciousness of a forgiven sinner — so that my judgement of sin is according to that blood which was shed for the remission of ^{my} sin. I wish you to see the difference between knowing the thing, believing in it, & living in it. It is out of this distinction that the expression arises, "work the work of faith."

If it be a thing in respect of which I am ^{to be} spoken to, as one who has a will to turn to this or that — as responsible for every thought, at every moment; then it follows that I am justly called on to abide in this light. It is not to be with me a piece of information stored up in my memory; but it is that I am to abide continually in the perception that these things are so. Now the fitness of calling this a work arises from its being a matter of will — of prayer — of watchfulness. Any one who knows that faith is just believing what God says, will feel as if everything like constraint upon him were cast aside: but if you see that the work of faith is the continual dwelling in this light, then you will see, as it is a matter of free choice with me to ~~press~~ keep my thoughts away from God, or with God; that it is a matter of necessary instruction, the urging me to work this work of faith: or in other words to see continually in the light of this truth.

It is needful to ^{consider} ~~enquire~~ why it is called a work, while in many respects, so unlike a work what is commonly called a work. First it is very unlike a work inasmuch

as it is a knowledge of God & secondly inasmuch as it is by the power of the Holy Ghost, & not by my own strength, that I am able to abide in this vision of God. These two things may seem to separate it from works, but it is still rightly called a work, because it is a matter of attention — of watchfulness — of resisting evil — of putting away from us all that would draw us away from this light — from abiding in this light: because at every moment I am free either to be occupied with the things around me, & taking them up as others take them, or to be occupied with the things that engage the attention of God, & to take them up in the light of God's countenance therefore it is called a work.

I am anxious in passing to press this upon every believer. I believe Satan has obtained many terrible advantages in consequence of people not observing this, ^{some have rested on this} because they know that their sins have been forgiven, without there having been any actual glorifying of God in them. Thus they have come to be ignorant of the meaning of the injunction "work the work of faith." But observe that this remission of sins is not given as a piece of speculative information for you, to have stored up in your memories; but is given you that you ^{may} abide in this truth — and it is a totally different thing to say, I know it is so, & to say I am realizing that it is so at this moment — and I would caution you against this delusion. A person may be very jealous in defending this truth — he may be convinced of it as true

I be pleading for it -- he may be a true Christian in that it has actually brought him back to God: & yet at a particular time you may find him contending for it, ^{& proving it to} others, & yet in this there may be nothing of faith ^{at the present time} all the time. If you see a family who ~~have~~ ^{have} all their happiness in seeing their father's face -- who see that there is a fullness of love in their father's face -- in seeing which their happiness consists -- if you suppose they had rebelled against their father, which justly gave them reason to be afraid to look at him -- if you conceive further that he forgives them; & that they are to look now in that forgiveness -- it is free to me, one of these children to ^{plead} my Father's forgiveness -- I may look in his face myself & also say to my brethren, look; I may not look ^{after all}, & yet I may say to them, You are entitled to look. This is the difference. One man may tell others, that they may look to God with joy, & confidence, while he himself is not so looking: he is telling others that they may look, while this love is not an object of present contemplation to himself.

"I have kept the faith."

This differs from "I have believed" in this, that it is the record of abiding in the love of God. I have kept the faith, that is, the belief of what God has revealed; & it is in keeping this that I have fought a good fight. I do not mean at present to enter at all any length into the consideration of that faith which he had kept but I desire briefly & simply to set forth what it was -- It was the belief that the Lord Jesus Christ

Christ, had been made ^{of God} unto us wisdom & righteousness & sanctification & redemption. It is the belief of that fullness which is in Christ for us, it is the belief that Christ has redeemed us from under the law - that Christ has redeemed our souls & bodies & the earth on which we dwell - that Christ has overcome our enemies, having led our captivity captive, having bought us back again to himself by shedding his blood for us - It is the belief that now, in his capacity of the exalted Redeemer, he is dispensing to us out of the store of his fullness - it is the belief that our present condition is that of having our sins remitted - in that Christ has removed the barrier between us & God. It is further the belief that he has the Holy Spirit for us, as the earnest of an inheritance - as a present possession - as a hat of grace to keep us in the enjoyment of God - it is that Christ has the Spirit, that the Spirit may dwell in us & that is, that God may dwell in us. It is further the belief that having the Spirit Holy Ghost for us is but a part of the whole, & that the inheritance itself is yet to come, which inheritance is a state of things different from the earnest - in that when we have strength in the earnest, we are surrounded by many causes which mar our enjoyment, & by which make the fullest possession of God in us to be accompanied with many causes of pain - but the possession inheritance itself is a state of things in which there shall be nothing to mar our enjoyment of God - in which neither the bodies we have nor the earth on which we dwell, nor Satan, shall any longer interfere with our enjoyment of God, or with the fullness of God's

dwelling in us. Now these are the things the
 apostle of which is here spoken of, & these are
 the things concerning which it is said I have
 kept the faith, & these are the things concern-
 ing which he said I have fought the good
 fight of faith. It was in this light that the Apo-
 stle was ever found dwelling in the great conflict
 between Satan & Christ & his seed. Was a member of
 the body of Christ, contending with Sin & Satan.
 This is the connection between fighting the good
 fight & the keeping the faith. I desire to press
 upon you the difference ^{between} fighting the good
 fight, & the ordinary conceptions of obedience
 to God.

The fighting the fight is quite
 different from what is commonly called good
 works. — The state of mind in which a
 person is thus found is the state of mind of
 being in the faith or it is ⁱⁿ being in the
 fight that he is so contending. The particular
 deeds, or words, or any thing else, that comes
 forth from him during the conflict are but
 the outward manifestation of this inward thing
 which is in the man; & so it is not something
 additional; but it is the language of the
 conflict while the mighty victory is within,
 in abiding in the fight.

"I have fought a good fight, I
 have kept finished my course, I have kept
 the faith." Henceforth there is laid up for
 me a crown of glory righteousness, which
 the Lord the righteous Judge, shall give
 me at that day; & not to me only, but unto
 all them also that love his appearing." This
 was Paul's prospect "a crown of righteousness."
 Now what is a crown of righteousness?

There is but one righteousness. The righteousness spoken of here is the same spoken of through ^{the} whole Bible. It is oneness of mind with God—confidence towards God, in that high sense of the word in which we use it when we conceive the person who uses it, understanding that there is a God, living & reigning. The righteousness here spoken of is a ~~his~~ state of mind—this state of reconciliation to God which is the result of knowing the will of God in Christ—of righteousness in the Lord, before that is, ye who are reconciled to God, delight in God. In a fact it was a command to any other. It says that I can rejoice delight in God, & not be reconciled, was to say that I could delight in that which did not satisfy me.

The righteous are those who are satisfied that the Lord should reign in their hearts. It is here spoken of as a crown & I deem what I have a path of light & consolation to those who will receive it the difference between the prospect & the possession of righteousness—Righteousness as Paul expected it was a crown, but as he had it it was not a crown. Righteousness as Paul looked forward to, was a crown—as Paul had it it was common. II Corinthians X. 3-5. Giving no offence in anything that the ministry be not blamed but in all things approving ourselves as the ministers of God in much patience & in afflictions in stripes necessities in distresses in stripes in imprisonments in tumults in labors in watchings in fastings. By purity, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned. By the word of truth, by the

power of God. In the armour of righteousness on the right hand & the left. There is a similar expression in Ephesians VI. 14 — "Stand therefore having your loins girt about with truth & having on the breastplate of righteousness." Now mark the difference between the armour of righteousness, & the breastplate of righteousness & the crown of righteousness — the righteousness is one thing, whether you seek forward to it as a crown, or as a thing you are now possessing as armour. But viewed as armour it supposes a state of conflict — a state of trial — of struggle & warfare — It supposes enemies who have power to injure, from whom this is to be your protection. And this is the true picture of the Christian — his heart condemns him ~~not~~ his consciousness of being on the same side with God — his delight in God — his satisfaction with God's great plan — his knowledge of what God is working — his reconciledness to God — becomes to him his armour — his defence — his source of security in the inward man. It is a thing that overcomes all the evil that assails him: for be it the case that he is exposed to suffering, this reconciles him to that suffering — be it the case that he is exposed to temptation, this arms him against it, & makes him to resist it, because he has been taught to believe in the being of one mind with God — & in that, there is nothing in the present state of this Christian in respect of which he will not find, that righteousness is to him a strong tower — present peace & victory. The apostle now however turns our attention to it as a crown. And what does this refer to?

It refers to the time when he, as a King & Priest-
unto God would reign on the earth. When the
righteousness is found during the reign of darkness,
then it is the armour of the righteous person: but,
when it is found during the reign of light, then
righteousness is a crown. So it is that that which
I have been long using as an instrument of conflict
— as a source of protection from sin & ~~from~~
evil — that in the strength of which I have
contended with Satan & all the powers of darkness
that same state of ^{of mind} ~~oneness~~ with God, which has
been my peace & strength & victory in this dark
day, is to become my crown of glory when Christ
shall reign in righteousness — & that which qualifi-
ed me in the present dark day to contend &
conquer, will fit me in that day of light & glory
to reign triumphant in it. This is the meaning
of a crown of righteousness — a crown given to
me — which crown is the exalting to a throne;
even to sitting with Christ upon his throne, of
one who has received the righteousness which is
by faith.

"Henceforth there is laid up for me
"a crown of righteousness which the Lord the
"righteous Judge shall give me." Now the prospect
that Paul had of receiving this crown of righte-
ousness, was that he would receive it from the
Lord. "which the Lord the righteous Judge shall
give me." I am anxious to press upon your attention
that it is the Lord's giving — the righteousness its-
self was the state into which he had been brought
when brought out of darkness into God's marvell-
ous light — that righteousness was armour du-
ring the days of darkness. It is when God has
brought about a new eternal condition, that

shall be a man. And it is truly God's doing because it is not the might of my righteousness that has in itself accomplished this: but it is the might of my righteousness laying hold of God — or that God having appointed a day, is governing on the principle that he will then judge the world in righteousness.

It is important to see that good & evil are not loosely contending in the universe — that the conflict is not a conflict, just between principles — that it is not the trial which is the stronger, the one or the other but that righteousness is to overcome by the mighty power of God; & that righteousness is laying hold of the power of God, because God is righteous, & being righteous will govern on the principles of righteousness.

Now this is to be given by the Lord, the righteous judge. It is a righteous thing in God to give a crown of righteousness that is the meaning of it. It is a righteous thing to recompence tribulation to them that trouble the righteous — & it is a righteous thing in God to confer the crown on the righteous who have been troubled. If you see God as one to whom power does appertain — if he does love what is good & hate evil, it must follow that God's honours must be conferred ultimately, on the principle of awarding to every man according to what he ~~deserves~~ to what he truly is — & that it is the will of God's righteousness, that in the present day God's gifts are dispensed with strict reference to the characters of those who receive them. But if it were to be so through eternity, we could not see that God's acts

were the acts of a righteous Judge, we could have no say to the present condition of things. But God the righteous Judge will give the crown of righteousness to the righteous in the day in which he will Judge the world by Jesus Christ.

Now my dear friends, I come to the conclusion of the verse. That is to the principle of this Judgement - He says which the Lord the righteous Judge, shall give me at that day. You observe the Apostle's confidence was a confidence in God's righteousness - not in God's forbearance, or forgiveness - or in God's not dealing with sin according to what it was; but a confidence in God's righteousness.

Now the principle, the character of this righteousness, the rule of judgement, in short, which is given us here, is, that this crown was to be given not to Paul only but: to all those who love the appearing of Jesus Christ. This was the principle, it was to those who loved the appearing of Christ - and not to me only, says he. But what all those who love his appearing, and I direct your attention to it, seeing that this is the rule of God's judgement. He has told us expressly what the rule is - that it is according as men do, or do not love the appearing of Jesus Christ, that they shall or shall not receive the crown.

Now loving the appearing of Christ implies, that we know the difference between the state of things before he appears, & after he appears; & that our hearts long to the state of things after he appears - that our hearts choose that state - that that is the state to which our desires & our longings tend, & in which we shall receive the fulfilment of the wishes of our hearts.

What is that which is contrasted with the result of his appearing? It is the present state of the world as lying under the power of the wicked one. This is contrasted with ~~the state~~ ^{the state when} the reign of righteousness shall be, ~~of the man~~ ^{of the man} to whom the crown is promised, ~~the state is~~ ^{the state is} that which a man makes who is preferring the condition of things when Christ reigns, to the condition of things in which Christ is not reigning.

You do ~~not~~ grieve, you will say, because of the evil that is in the world; if you would rejoice to see its character altered & if you deal in such general expressions, you may come to think that you are among those who long for the righteous reign, while you are not. But look more narrowly. Many have spoken of the corruptions of the age who have not the slightest knowledge of what ~~is~~ ^{is} righteousness at all. Many a person who sees the outward effects of breaking God's laws — the disorganization of society connected with the awful denying of God's authority — who considers the order & harmony produced by the reverence to God as a Governor — does feel agitated against the laws of God. I wish it were otherwise; & does feel that if there were an opposite state, in which there would be neither fraud, nor oppression, nor cruelty, nor blasphemy, that a great and mighty thing would be accomplished; & that he would like to see the world in that state — such a person may be very apt to think that he would love the appearing of Jesus Christ — but Oh my dear friends this is far far from reaching the root of the matter. A man may be sorrow-

Symon X.

over the fruit who is secretly cherishing
the root in himself. You may be giving
his heart to feed this root in himself at
the very time when the fruit is disagreeable to
him. — He may condemn certain results of sin
no doubt, but not sin itself, in its own true
character — that awful thing in the state of
the heart which is common to all men —
which may be just as mighty in the man
himself who is mourning over the awful deeds
of the robber or murderer, as it is in that
robber or murderer. It is the cavity of the
heart to God, which is the real fact of the
present state of things. It is that ^{the} secret spring
of all men's actions, as natural men, in inde-
pendence of God, in point of joy — of thought
in every sense in which we ought to be tel-
eported. In point of joy, because it is not
in God they are finding their happiness. This is
the evil which God's soul hateth — that men
should delight in these things. For why does
a man not see God through his works, or
why does a man stop with this or that broken
cistern, & not always reach to God. Just be-
cause he can enjoy these things in a state of
pride, but he cannot so enjoy God. God dwells
with him who is of a ^{poor} ~~poor~~ & of a contrite
spirit.

My Dear Friends, observe that it is this pride of heart which makes a man to stand out from God & shrink at the feeling of his own place as a creature, & desire to conceive of himself as something. One feature of the person of the person who loves the appearing of Christ is that he loves a condition in which God will be so constantly the object of all thought &

attention: so that there shall be no place found
for a creature's pride at all. Now the person who
loves those things in the reign of Christ - he
grows in the present world, not over the outbreak
age of man which is over the manifestation of
a far deeper thing, but he grows over the thing
which is called "the world" and which is not
as many ^{as} men in their material state who
have within in reality would wish to be it -
although the kind of false feeling of a millennium
were to be realized, though there should be no occasion
for persons or discipline of any kind. Though
the regulation of a man's regard to his own interests
should proceed in outward respect ^{of decency} in which
the harmony would a man who loves the appearance
of the Lord, as ~~such~~ ^{such} ~~as~~ ^{as} a state of things
as ^{utter} ~~in~~ ^{from} ~~circumstances~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is} ~~not~~ ^{not} ~~likely~~ ^{likely} ~~to~~ ^{to} ~~be~~ ^{be} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~the~~ ^{the} ~~world~~ ^{world} ~~is~~ ^{is}

as the feeling of having any might of myself. When the consciousness of my creature state, will be unbroken as well in respect of might as of everything else I don't feel that this is a subject so easy to bring out as the other. A person often seems to himself to be rejoicing in what God says when he is, ^{not} rejoicing in God's strength.

The self deception to which I refer is that of a person sitting down & forming beautiful pictures of God's character — making to himself a portrait of the Holy One & conceiving the features of God's mind, & in the strength of the natural man admiring this beautiful picture. Nothing was art as this to be taken for religion — there is no state of feeling in which a man may seem to himself so religious as that which I am describing — & the difference between it & the truth is that in that contemplation of God, which is in the giving glory to God — which is indeed a real delighting in him as God, there is the conscious dependence on God's strength — it is by the might of God's Spirit in us that we enjoy God. I don't mean to say that there are two ways of enjoying God, one by the exercise of your own mind, & another by the power of the Holy Ghost. There is but one way of enjoying God — but there are two enjoyments, one of which you may have by the exercise of the natural mind, the other of which you can only have by the power of the Holy Ghost. & there is this difference between them, that the one is not an enjoyment of God as God at all, & the other is — — — It is only when I realize my nothingness that I indeed realize what God is, for notions however beautiful the picture they may form, are totally different things from my living in the real perception of the things about which I have these notions.

A man may have a notion of its being a
 good picture but then is kept from enter-
 ing into its goodness. And the person forms the
 opinion of them from the prospect of a time
 when men shall feel themselves to be nothing &
 when it shall be universally felt that power
 belongs to God alone.

You my dear friends, having
 stated that the love be appearing & to know is
 the principle of holy judgment. I have stated
 to you what that person loves who loves the con-
 dition of things before he ^{knows} what
 that person hates who hates ^{the condition of things before he} ^{knows} ^{the condition of things before he}
 to the application of the subject. You cannot
 love what ^{you} do not know - you cannot love
 a picture in words, a name. It must be a real
 thing that you love, therefore you cannot love a
 condition of things in which God alone is glorified,
 & in which the might of God is universally recognised,
 unless you have experienced what it is to glorify in God.
 & that it is to know God's might. You may admit
 that it is a good thing, but before it can be actually
 true concerning any human being that he really ex-
 ceeds these things - that he really does love this state
 that it is a thing which his heart clings to it must
 be a thing into the knowledge of which he is brought,
 & it must be experimental knowledge - or it is no
 knowledge at all. I have had experience, & you all
 have had experience of what the condition of the present
 world is - of what it is to be a trial to ourselves, &
 we have had pleasures which spring from the source,
 & there is no man here who does not know from
 his own consciousness what the pleasures are
 which he is capable of receiving through the flesh;
 for we know what it is to be glad or sorrowful, with

reference to the present world - we know what it is to have experimental knowledge of the present and world. The man whose hopes & fears are still the hopes & fears of the natural man, is not only in the experience of this, but in the choosing of this: for however a man may talk of the world, as one who is tired, yet still he is delighting in it; so long as the things in it are the source of his hopes & fears; so that we have all had experimental knowledge of the state of things which is before Christ's appearing. We have all known the lust of the flesh, the lust of the eye, & the pride of life - we all know what it is to be affected through the natural man by the things which Satan has & uses for that purpose. Now I wish you to see that before it can be true of any one of you, that you actually saw the appearing of Christ, you must have an experimental knowledge of that which is coming similar to that which is already come. Before you can give a real heartfelt preference to the one you must have known both. Therefore observe what follows.

No man can be in the position of being in the day of judgement placed on the right hand of the throne, who does not in the present day know what it is to rejoice in God, as his portion, & to rejoice in God ^{in God's own} strength. No man who has not experienced the consciousness of one whose delight is in the word, can possibly contrast a state of things in which he is delighted in, with a state of things wherein he is not delighted in, & can love the one in preference to the other. And no man who has not had this experience concerning the working of the Holy Ghost, & who does not know a strength which is not his own strength, can compare a condition in which men are delighting in their own strength with that wherein they will

delight in the strength of God.

I beseech you therefore to ask yourselves — to consider before your God, whether you love his appearing. First of all, do you know what it is to rejoice in God? I do not ask. Have you comfort in your religious duties? I know that you may have a comfort in many things done in reference to God, which is not a joy in God at all; but a joy in self. But I ask you, do you know what it is to have rejoiced in God, apart from self altogether? — to have rejoiced in what God is? If you consider the wide difference between a person rejoicing because he goes to church — because he reads & prays — because he is charitable — because he sometimes seriously & anxiously attends to spiritual things — because he is delighted when he hears anything good of the Kingdom of God. There is a wide difference between rejoicing in such things as these, which he can do in his own strength, & in God's strength rejoicing in God.

My dear Friends, I am certain that a very great deal of what people call religion — of what gives them comfort in the hour of death is a rejoicing such as I have now been contrasting with joy in God. I know quite well how common it is to look to their love to him, & then upon the consciousness of this which they conceive God to have done in them — to take comfort in the prospect of a day of judgement. Now observe that this day is a day of comfort to those alone who love the appearing, having been taught to rejoice in what God is, & therefore it is no joy in ~~you~~ what God has done in you, that can ever put you in the condition of rejoicing in the

prospect of Christ's appearing. It is a thing perfectly opposite to all previous experience. To rejoice in what God is, was contrasted with what God has done. Rejoicing in what God has done, the great snare - the deep delusion against which I would guard you, is the delusion of continuing to find a joy that is not in God, after you have become serious - after you have been zealous & anxious about the things of God. This is just carrying into the region of religion the same kind of feelings you had formerly in other matters; but this is not having an experience of the indelible & eternal blessings which God has connected with knowing himself. It is a such a different thing to forget yourselves altogether, to have no reference to yourselves at all; but just to see the plan of God, & to know the harmony of his character, & to see his love, his holiness, his wisdom, & his truth, & all the beauties of the Godhead shining in the face of Jesus Christ, & rejoicing in it. Now then, who have this, & cannot know him whom they love. They do come in to God with a joy which is unspeakable & full of glory. These are they who love his appearance. Who long for him.

Now the question which I put to you is not - are you seeking to enjoy that happiness - are you doing the best you can & but it is - have you seen the glory of God in the face of Jesus Christ? And is that known to you which cannot be known without filling you with joy, apart altogether from yourselves, or from associating yourselves with his matchless beauty? Have you seen

him the chief among ten thousand? If you know this, then you may, you must be longing his appearing - you must long for it - You must long for his coming forward & unveiling himself, & putting away that darkness which now veils that glory.

I wish you to mark that I am not asking, whether you have believed that God is willing to help you, & whether you have gone to pray, & have come away, & taken for granted that you were ~~thus~~ helped; because you were earnest and anxious to get what you were asked. All that may be & yet God unknown all the time. But it is this - Do you know what it is to do what you could not do without the Spirit of God in you? Do you know what it is to be in a vision of God which has the certainty that it is God & not your self that enables you to realize it? I am not now speaking of those gifts of the Spirit which have so long been unenjoyed because of men's unbelief, but of that which I know is in the experience of every true Christian who hears me; & to this I refer. I ask you Have you felt the sweetness there is in knowing God by the very power of God in you? And do you know experimentally that to serve him in his own strength is the condition which gives him glory. It is not the mere desire to realize this condition which will secure this blessedness for although there is a capacity of enjoyment implied in the very desiring there is ~~a capacity~~ some enjoyment in the gratification of every desire. yet certain it is that God hath inseparably connected true blessedness

(Exps)

only with the things that are right, & holy, & good; so that when these are once tasted every other enjoyment appears a misery. Thus it is that the real enjoyment of God, as he is, must necessarily exclude every other source of enjoyment. I put us in the condition of feeling our own creature nothingness, & realizing the power of God alone. So that I would not if I could be strong. I shrink from the service of God in a might of my own. I feel that not only is he most glorified when my utter nothingness is demonstrated — by its being in his own might that I have communion with him. But that the very consciousness of God's might in us, has a peace — a security in it; I live in it for it is life — But is it not love that he would condescend to dwell in me by his Spirit — And can I be conscious of this example of love, as a matter of personal experience. I can find the Holy One condescending to dwell in the Holy Ghosts in my body of sin & death & not find the overwhelming power of the love that is shown in thus dwelling in me? This of all the parts of the truth has the mightiest power to work love in me — that it is by the very power of God in me that I enjoy God.

Now My Dear Friends I entreat of you, consider the vast difference between a person looking forward to the day of judgement with peace & confidence because he has experience of that state of things which

comes with Christ's Kingdom & knows
 personally the blessedness of knowing God
 in God. I beseech you to consider the
 vast difference between this person & a
 person looking to his salvation & coming
 from which he hopes that he is a child
 of God. There is a wide difference & would
 that you but saw it & you would see that
 where there is not now this experience
 of the power of a word to come it is a
 vain delusion to call yourselves Christians
 & you would see that that hope & that
 trust that at the last God may remit
 your sins & may have mercy upon you
 is a vain hope & trust. God has appointed
 a day in the which he will judge the world
 in righteousness. The rule of ^{that} ~~righteousness~~ ^{judgment} is the
 term of his appearing; & that is a day of
 for the day of judgment; & that man who
 shall come in a blessed day. & that man
 it is a joyful prospect who ~~shall~~ in this
 day of darkness & rebellion & enmity to God,
 has been found experimentally known what
 the meaning of the reign of righteousness is.
 & has been found having the earnest of it
 in the Holy Ghost. Now a life thus may
 appear to be just going to the very depths of
 the inward man. & may appear to some to
 refined & mystical far far from common
 life, I beseech you to understand that it
 is what extends in its application & power to
 every circumstance of your condition. Oh this
 is not a high-flown mystical notion, but
 a plain broad-based truth. so that every one of
 you is called to know it & without the practice

of it; you cannot give a cup of cold water
right - unless you know this you cannot
feed the poor. Clothe the naked &c. &c. &c.
you know this you cannot be in any situation
what God would have you to be. Therefore
let us not feel as if it were not practical;
for it makes all the difference between doing
what is done in the mind of the spirit, &
doing it as ^{the} natural man, for God would
have us do nothing in a way which is an
abomination to him. I am anxious you should
see this & know how imperatively the call
upon you is to know it, & understand it.
If you just see that the character of any
thing is the state of mind in which it is
done, then you would see that there can be
nothing pleasing to God, which is not done
in the Spirit of God. This is the condition of
a Christian, that he lives by the power of
a world to come - that as Christ was so he
is in this world - that he is separated from
it, as Christ was separated from it. Now
observe that it is impossible for any one to
live by the power of a world to come, who
does not know that power. Unless you are
actually living in the experience of what
I have been saying all that you may call
your good deeds - your religious exercises -
are just nothing at all - you worse than
nothing, they are hateful to God because
they are all done in the strength of the
natural man.

Oh my dear Hearers

I would just in conclusion
ask how can it be that any one of you

should love the appearing of Christ, if you do not
 love under this power? He may appear to your
 shame there will be no compromise!—no pardon
 on the day of judgement. Now suppose you
 cannot say before God, that You can enter
 into it experimentally—suppose you are
 conscious in your own hearts, that these are
 things that You know not from your own ex-
 perience, then it follows clearly that you
 are not Christians. This being your present
 state, I ask How a man being an heir of
 wrath is to be brought out of that state into
 this blessed state? It is by knowledge & belief.
 If you will know the mighty power of God, only
 receive the truth, & then you will find ~~by the~~
 experience which none have who receive it
 not, & which all have who do. Only believe
 that these things are really so—that they are
 not speculations—that they are not the
 vagaries of a man's imagination; but the eter-
 nal truth of God. Receive this & then you
 will know the power of a world to come. Go
 about to ascertain your own feelings by as
 many tests as you please: but you can never
 make your heart; but just the very thing
 You find it, & what you find it you will
 just leave it. Therefore unless you receive
 this mighty truth you must continue among
 those who do not love Christ's appearing—
 among those who either oppose it, & contradict
 it, & are unwilling to hear it, or who admit
 it in a vague way in which they have no real
 knowledge of it. Who is the King of Glory?
 Jesus of Nazareth. And who shall welcome
 him? He who knows him. He who has had

acquaintance with Christ — he in whom Christ has dwelt by the Spirit — who has known the tenderness & the might of Jesus, & is beholding him continually in all his actions — who has had experience of what he is. This is the one that loves his appearing.

You observe in the amount of what I have said, that it is perfectly true that men will be judged according to their characters — that none are accepted of God, but those who ^{are} righteous — that none shall be saved on the great day: but those who are of one mind with God — that this is the unchanging law of God, & it is therefore indispensable that you, ^{to} looking forward with peace to the prospect of judgment, should now be in the condition of righteousness. Let this be enough to put down all that is ^{usually} spoken on the subject of the tendency of ^{these} doctrines to make people earthly. If men's eyes were opened to see what is doing in the world — to see the exhibition which is continually presented to the holy eyes of God (they would see the awful state in which things are), & not be so frightened in regard to anything that proposes a change. If men saw the glory of God in the doctrine — how it is fitted to reconcile men unto God, then they would be reconciled, & would be astonished that they had ever spoken against it. God give you to acknowledge Him.

Amen!

Sermon XI.

I. Corinthians XV. Verses 21. to 26 & 51 to 58 inclusive — Chiefly the 53.

My dear Hearers, I desire now to come to this Subject, with which I engaged your attention in the former part of this day, for the purpose of looking more narrowly at it, and deriving from it that practical teaching which it is intended to impart unto us. I wish you first to look at the curse — to fix your attention on our present condition, while still dwelling in flesh & blood, & so to apprehending that which God has in his righteousness pronounced as the doom of our sin. There is a peculiarity in our condition in that we stand in the feelings of God, related to the two Adams, & that our circumstances can only be explained by seeing that we are connected with both, & that we are alike under a curse & under grace. Had we been connected only with the first Adam we should have had a curse alone — but being by the ordination of God placed under Him who is our Head & our Father, & who is the Head of every man — being all of us connected with the second Adam we are also under grace. Our condition can only be explained by taking into account that relation & it is this fact that we are related to the second Adam, as well as to the first that explains the blessing that now mingles itself with the curse. We are shown in the course of the sermon that the good things

which are coming to us from that righteous King who cannot look upon sin without abhorrence. I don't mean to return to this subject just now, but I refer to it for the purpose of reminding you that I am not now seeking to fix your attention on this mitigation of evil, this softening of the severity of a curse, & this occasional exemption from pain & suffering though under a curse, which we are now enjoying, but to fix your attention on the curse itself as that which God has pronounced on sin — on all the uncertainty that attaches to every earthly enjoyment by the appointment of God. How differently two persons view these things, when one of them is seeing in all this God's curse, & the other is seeing just the course of nature. The latter looks upon our exposure to disappointments & vicissitudes, & trials, just as something we are ^{to} guard against the best way we can — against which we are to take as many precautions as our circumstances enable us — and if we do not succeed, but are made to experience some of the bitterness of the curse, then it is thought wisdom to submit to it the best way we can, & to take the other things ^{that are} in our power to mitigate the sufferings we are enduring. I beg you to observe what is the kind of consolation which people address to their friends when they are suffering under the curse because of God's curse upon sin — what is the kind of consolation addressed to those who are suffering under bodily disease, from the loss of friends or in any other way experiencing loss. Is it all of the kind I am

now describing? Is it not a patience & submission
 because it is the will of God - which leaves the
 meaning of that will unexplained; just recognis-
 ing it as a kind of necessity of our condition
 which we must make up our minds to the best
 way we can? Is it not that in respect of the
 enjoyments of life, when they ^{are} interrupted, men's
 regret is that they are interrupted? Let there
 be persons who are passing their lives together
 who are enjoying the gifts which God gives them
 who are enjoying health & the sunshine of this
 world's prosperity, & are knit together by much
 affection, & though there should be no knowledge
 of God in their hearts - though the Spirit of God
 should not be in them - though there should not
 be in them one expression of joy in the Lord, or
 one tribute of glory to God. Let this beautiful
 state of things be broken in upon - let one be
 taken away by death, & his companion or friend
 left a desolate mourner, then the sorrow of the world
 is, that they who were so happy together should
 have been separated - it is grief for the mourner
 who has his joy taken from him. There is not
 one word expressed as to the righteousness of
 God in the matter - anything of regret as to
 the character of joys which were so entirely
 at the mercy of death & of change, because
 these were persons just enjoying one another
 instead of living to the glory of God - If they
 have been persons of quiet & unobtrusive man-
 ners - if they have been what the world calls
 amiable, persons who have an ordinary de-
 gree of kindness for one another, there is in
 the grief caused by the taking away of the
 person that "gone" something which is fixed
 upon as an evil thing & the person is sorrowed

for because he was taken away in the midst of his happiness. & the person that remains is compassionate because he is deprived of that in which he found solace; & the facts of the true history either of the person who is gone away or of the person ^{now with sorrow} left, is not considered. For what is it to talk of a person dying in the mid-time of his days? Is it not ^{to say} that it is an evil thing that his earthly career of pleasure is so soon broken in upon? If this person has been living to God, death to him has been gain; therefore to talk with regret of anything he has lost, is to talk with contempt ~~at~~ ^{to} that which he has gained. If it be the fact, as it generally is, that the person taken away was not prepared for the change — that he has not merely left this world's enjoyments, & is not merely separated from this world's happiness; but has carried away with him the load of responsibility for having lived to the world when he ought to have lived to God, for having sown to the flesh, when he ought to have sown to the Spirit; is it a proper feeling in reference to him, to be mourning over his interruption in a course of rebellion against God — & not to realize in the least degree, the awfulness of the change to one who has gone to a state, in which it shall no longer be said to him, Repent & give glory to God. If it has been a happy change it is an awful mockery of the happy change to feel regret about him; & if not a happy change, it is an awful mockery to talk of the interruption of his earthly joys as anything at all. It is that in either view, this way of feeling is wholly inconsistent with the truth of God.

As regard to those who remain what do men feel? They feel as if they had no need of any thing that has taken place - that if we had the disposal of events, we would not have done it. & our feeling is one of dissatisfaction with what is done. Observe here likewise that if the person has not been bearing fruit to the glory of God; & if the friend taken from him, has occupied a place in his heart which he ought not to have occupied, then our cause of grief should be that God should ever cease to inflict such chastisement as he sees needful to make this man return to himself. We should be thankful for God's kindness in chastising him for his profit. But the plans which men conceive are sacrificed, & the pursuits which they see to be interrupted, shows us how far men are from seeing the curse of God upon sin as that which is expressed in these doings of God. I desire earnestly to press upon you, that you look on this scene of human life, & see its various passions, & amusements, & all the actual bustle & gaiety of life, & consider the whole of human life as it is, apart from that life which is by ^{faith in} the Son of God. & that you understand that when any of the misfortunes (as men call them) take place to which men are continually exposed, that the mind of God, in that event, is a condemnation of the evil in the condition of those who thus suffer, & therefore if you would meet the mind of God in it that you must also share in God's condemnation upon that which, by this deed of his providence, he shows that he does condemn. It is a very awful thing that

God & we should be looking at things, & God judging of them ⁱⁿ one way, & we in the opposite way; & yet people are sometimes surprised at the expression that we are to see & judge as God sees & judges.

My dear hearers, if we are to have a judgement concerning things at all it implies the judgement of good & evil — the judgement between what is desirable & what is otherwise. We must therefore either see as God sees, or go in opposition to God. — We must either be agreeing in his judgement or giving an opposite judgement. There is no feeling that is cherished by any human being, nor any deed we perform, that God has not an opinion of, & an opinion with reference to good & evil — with reference to what is desirable & what is not desirable — We also being rational beings must have opinions concerning every feeling & action — we must be judging likewise, and we are all judging, & the question is am I to judge with God's judgement or with an opposite judgement? To say it is presumption to expect to judge as God judges is to say it is presumption in me to expect to judge truly, or to feel as I ought to feel. To say it is expecting too much to expect to have the mind of God, is the same thing ~~as with expecting~~ with saying it is expecting too much to expect to be good & holy, & therefore, while God is commanding us to be good & holy, it would be pride & arrogance to think we could be so. Oh! that you would see ^{that} the condition of a person

man who is a believer in Christ is that he sees as God sees, & that all those things which are revealed in Christ are but one truth, & are light & reality concerning all things; & that Christ came as the truth & the light, that those who believe in him should not abide in darkness; & that if men are in darkness it is because they are not believing in Christ, & that if believing they are in the light of God. Don't think it a light matter, to think of these events as evil which God brings to pass. "By your words shall you be condemned," says our Saviour & nothing more is needed to condemn the world than to take up any record of the world's language. Let but a novel or play be preserved for the day of judgement, & its being a true picture of men's words & occupations acknowledged, & it will be found full of condemnation of the world. And the world that delights in & rejoices over such pictures of itself, that looks with pleasure to such representations of its own vices will be condemned out of this its very love for the likeness of its own sinful self. The condition of the rebellious children of men, is that they are doing evil, & calling it good, & thinking it good — that they are putting bitter for sweet — darkness for light — evil for good — & their deceived heart is leading them astray with the feeling that they are amusing themselves in an innocent way — they are acting on principles — they are choosing pleasures

then are giving their hearts to pursuits, which
 being weighed in the scales with God's
 willings, they carry with them the con-
 demnation of such pursuits. You are under
 a curse. The world is under a curse —
 its storms & tempests are a part of the curse —
 its cold & biting frosts & snows are all
 part of a curse — all the griefs & sorrows
 which men experience are a part of this
 curse. But listen to men when they speak
 & who would discover from the language
 of the world that these ills of life, were
 the effect of opposition to God? You
 would conceive that the people had been
 placed by a kind of necessity, under
 these things, & that their part was to
 make the best they could of it. I beseech
 you to understand that God pronounced
 the curse — I beseech you to know that
 Christ recognised it — that he was a man
 of sorrows, because of it. — & tasted of
 its bitterness as his father's curse. — & drank
 it as a curse — & thus he was made
 indeed & in very truth to pass under the
 curse. And if you would be followers
 of him, & know why he did so, & under-
 stand why he was made sin for us,
 You must also see the curse as he saw
 it, & through the Holy Ghost dwelling
 in you, see human life as he saw
 it. & refer its miseries to their true source.
 & move among the things of men in that
 light which condemns these things.

My Dear hearers! it is closely con-
 nected with this subject that you should

be delivered from the fear of man. What are the enjoyments of men? What are they but the sowing to the flesh? Even innocent amusements are sowing to the flesh. Now you must see concerning those who are sowing to the flesh, that their judgement cannot be according to truth -- their judgement must be the opposite of God's judgement. If you yourselves would judge of the things as under ~~the~~ curse, & see the curse upon them, you must be contented to be accounted fools, by those who do not see the curse; for if I see the most harmful of men's amusements to be a sowing to the flesh, & another sees nothing in them but innocence, then of course I must appear a fool to the person who sees with such different eyes from mine; he sees things so differently from the light in which I see them -- & therefore it is written that if any man would become wise he must be contented to become a fool, that he may become wise -- he must be contented to have his judgement of all things regarded as erroneous, and false judgement, because he has to judge on principles altogether opposite to those by which men judge; & judging in this way, of course, he cannot expect their approbation but the reverse.

My Dear Hearers, this judging in the light of God's truth & this seeing things as they really are necessarily brings with it all that enmity, & all that hostility of the natural man, which

the Scribblers speak of. It is a mistaken notion that the opposition which the first Christians met with was because they were introducing a new religion to the Jews, & because they were not falling in with their view of the Messiah. — It is quite a mistake to imagine that the opposition ~~that~~ they met with from the Gentiles was because they were overturning heathen superstition. This does not account for the sufferings which Christ speaks of as the portion of his people at all times. Is it conceivable that this Book, being written for the instruction of the Church till Christ comes back again, should be suited only to circumstances in which we never were, & in which we are never likely to be placed. On this principle a large portion of the Bible would have nothing to do with us at all; but would refer only to men who have long since gone to their graves. No my friends it is not so. The Old Testament was written for our profit, & the New Testament is written also for ours, when whom the ends of the world have come. & their instructions apply at all times because it is the fact that the opposition then felt was but the consequence of the faith of the birth of God, causing those who had it to judge the world as under a curse. — To judge the interests & present prospects of the world as an abomination to God is it was then then receiving a new principle of judgement — it was then then receiving a new light by which to see all things that made the world hate them. The world was loving to the flesh — the world was seeing in the light of their natural heart, and

that was the reason why the natural ~~heart~~^{heart} was ~~was~~ offended at them for calling it evil, & offend-
ed at them for staining sin on its amusements &
enjoyments. And the same thing continues still -
& unless it were to come to pass, that all men were
spiritual, that all men had new hearts - that all
men were bowing to the spirit, we cannot expect
to see the truth popular - & as long as those
who are regenerated are the small number, so
long do we expect to see them a persecuted body
accounted fools - the offscourings of all things.

Oh! that men would understand
that it is not a question of particular law.
It is the question now within them - and
it is not the fact that men have now in the
truth which people there resist & have
become contented & reconciled to it, though
they were preachers of it; but it is the fact
that the natural heart is unwilling at all
times to confess its own guilt, & men's confessions
are not confessions of their guilt, but only of
their short comings - & so to find sin in
the great principle of their conduct - this
is what the heart ever resists against; this
is what the heart will ever be irritated by;
& it is the taking away of sin, & leaving
them nothing; & it is the going down among
all their pleasures, & amusements,
& saying in some plain thing, you are bound
to the flesh, you are not taking them to the store
of God; & therefore, away with them - if it lies
that away of power - it will do so first &
will do so still.

"But be ye steadfast, unmovable, always
abounding in the work of the Lord" that work
of the Lord is the bringing again of sin - it

is testifying in favour of God — it is testifying that the curse is God's righteous curse — & it is the giving interpretation to that curse — it is the telling what God feels; & doing so even when we know that men are unwilling to understand what we tell them. I then press upon you that you are called to recognise human life as it is. The state in which men are apart from Christ is poisoned & evil & the motives of human actions are radically bad, & the enjoyments of men are radically sinful — the whole system is one which God has doomed to perdition. You are called to fix your gaze upon that — & by your words you ^{act} tell what God shews, speaking of it what is true — by your actions refusing to take part with it — keeping yourselves unspotted from it — & owing it no debt but that you shall seek to shew it the evil of its condition.

I have heard people say this is giving a gloomy view of religion. Now it is certainly giving a gloomy view of human life as it is, & what other view can we give of a world that is under a curse? If it were not a gloomy view, it could not be a true view. Therefore I say it is a dark & fearful picture — there is no sunshine — no light — no gladness in it, for how ^{can} ~~could~~ there be sunshine where there is God's condemnation, & God's overwhelming wrath? It is a gloomy view of human nature & human life, as it takes its character from human nature. For society takes its character from the workings of men's natural hearts — but it is not a gloomy view of religion — we have nothing gloomy — nothing dark & forbidding to say of religion.

But if it is a gloomy thing, to tell you that we must put away an evil thing, in order to put a better thing in its place, then in this sense it is gloomy.

I beseech you to see that it is not religion we represent as gloomy; but the life of man, as it is without the Holy Ghost. The life of man as it is without Christ dwelling in him, in regard to which our desire is to be enabled to throw away the covering which conceals from you its deformity. Wearing off the mask, to show you it as God sees it. If this be a gloomy thing we desire to make it so gloomy & dark that nothing but the damnation of hell can make it look worse than it looks. It is just that hateful thing which makes the earth to groan because of the load of sin that is upon it. It is just that hateful thing which is ever sending up ^{to God} a cry for vengeance, which, if the members of the body of Christ do not interpose, will soon be brought down upon it. They say—"Does God mean to tantalize us, giving us capacities which we are not able to enjoy?" I say God made man able to enjoy. All the works of God are capable of right enjoyment, & God grudges you no good thing; but God grudges you, & forbids you to taste any evil thing pleasure. It is not the good of it but the sin of it that God grudges you. Say not that God grudges you a pleasure or enjoyment because he would not give you what you would ask: would you if a parent ^{your} not think it enlightened love to refuse a child, what was bad for him, though he desired it & even perhaps to punish him for desiring an evil thing? If God judge

must I not your own darkened judgement
 is to be the rule of your conduct, then we
 must know that the thing really is good, in
 the sight of God before we say it is harsh
 to forbid it. God has given us a light
 whereby we may see that he never to
 withhold us good things from us & that
 light is the blood of Christ. And will stop
 any man, who has been made to see the
 blood of Christ, ^{that} ~~thinks~~ God is grudging
 him any true enjoyment, when he is bidding
 him to be holy as he is holy & to be per-
 fect as he is perfect? No. If a man
 sees the blood of Christ as that which shows
 him the evil of the things he desires, the
 very thing that has discovered them evil
 to him, has discovered the love of God in
 telling him of their evil. For how did
 he tell us? He came into the world - he
 took our nature - he was tempted of the
 Devil. Satan presented him all his
 temptations & he rejected them all. Will
 we say after he has passed through all
 & refused to taste of all these joys, &
 testified "my meat & drink is to do the
 will of my Father which is in heaven"
 that our ^{business} is to enjoy ourselves while we
 are here? Christ left us an example
 that we should follow his steps & so
 conscious of it as an indulgence or a
 favour that we should be left holy than
 Christ was, is altogether to mistake what
 is good. God has given us in Christ all
 that is needful to our being as Christ was,
 all that is needful to our rejecting the
 world's sinful pleasures as he did.

Be not deceived it appears to many as if it were a contradiction that God loves people, & yet that he will severely judge, as to those things which we think so harmless. It is a part of your darkness so to think. And Oh consider be on your guard against that awful error among men that they reduce to nothing the incarnation of the Son of God by the distance which they place between Christ & us. It reduces his taking our nature to nothing at all — instead of seeing that he came to be the first-born among many brethren — that he conquered for us, & not to conquer in us — not that God has given us in Christ what will save us from the necessity of being holy, which the natural man would have, but that God has given us what was needful to make us holy, which is what God desires. It is a dreadful thing that while God has condescended to take human nature, men will still feel as if ~~perfect~~ holiness were at an infinite distance after perfect holiness has been seen, dwelling in flesh such as ours. Oh that men understood the preciousness of the doctrine, that Christ took our very nature & presented it without spot to God & then ^{they would} see the glory of God in giving us in Christ all things pertaining to life & godliness.

The other part of the truth we were presenting before you in the earlier part of the day is the language of the life as God's stamp upon righteousness as the death is God's ^{stamp} upon unrighteousness.

The resurrection life is that with which God stamps righteous neps. We are waiting for the adoption ~~of~~ the redemption of our bodies; & the life for which we are waiting is the life proper to the sons of God. Oh if you would just see the meaning of this, that righteousness is properly a thing that knows nothing but happiness & the favour of God. God's wrath is properly due to, & properly reserved for evil; but God's love, God's favour, the sunshine of God's countenance, is what ~~properly~~ belongs to righteousness. It is a strange thing, therefore, that there should be such a thing as righteousness suffering. The only true righteousness, the only unmingled righteousness that suffered was the righteousness of Jesus Christ: but he did so in manifesting his Father's righteous condemnation ^{of the ~~law~~ ~~sin~~} of the nature, ^{in ~~sin~~} he took. What I now press upon you is, that you are to connect together, in your apprehensions of God's dealings, ~~dealings~~, righteousness & glory — righteousness & the enjoyment of power & might. — righteousness & the enjoyment of all God's precious gifts — that is the way of God to connect together these things: & you are to see them connected not just now while we are in this preparatory state; but in the Kingdom that is coming. Those who have not been enabled to enter into it, cannot conceive what a different thing it is to connect every evil ~~thing~~ that is in our condition with sin, & to see what they who have the harmony of God's will mind in them anticipate in that period when God shall wipe away

all tears from their eyes; when there shall be no more sorrowing nor any more crying because there shall be no more sin. It is full of light & life. — It is not that the picture of our own bodies, changed & made spiritual, has life in it by itself but it is full of life to the soul, to see this marked approbation expression of God's approbation of righteousness — that it is upon the eternal principle of giving everything that is good to the righteous.

This you will see if you have your minds occupied with the future state — all the evil that came through the fall gone — all done in the full glory of perfected and spiritualized humanity — if you have your mind fixed on this then will you have it continually before you as a constant commendation of what is righteous & good.

Now to connect this above part with the abounding in the work of the Lord. All I wish to press upon you is, that the commendation of righteousness by God is what we are called continually to acknowledge. Those who have not looked narrowly into the matter, & have not in looking into it been taught of God, are not aware how wide spread the principle of fatalism is among the people — how much God is reduced to a being who gives good & evil, without a real motive of right & wrong. I know that except to those who are schooled in a false philosophy, few will speak so, but, the walk & conversation of men proves that this is the ordinary feeling and the looking forward to the final condition of things must be trace the distinctions that

will
 then exists, not to right & wrong; but to
 mere arbitrariness in the mind of God.
 I beseech you then to see that God would
 have you call him good - & you don't call
 him good, when you think thus of God.

God in this way is viewed merely as power-
 ful. Realize in your minds the passing away
 of this day of grace, with the coming in of the
 reign of righteousness & you will see that the
 connexion is one which justifies God's charac-
 ter. I am aware how strange it appears
 to talk of justifying God's character, & freeing
 it from suspicion; but those who think it
 strange are themselves suspicious of God's cha-
 racter - are themselves suspicious of God's honesty
 when he professes to love his creatures - are them-
 selves suspicious of God's sincerity when he has
 said that he will not the death of a sinner
 but that all should come to him & live. Where
 the opposition when we begin to speak of thousands
 perishing because they reject the love of God
 which was upon them? Why is it that if
 I give a view of the state of religion in this
 country, which represents the believers as few;
 that people cry out against this as if it were
 saying something dishonourable of God.
 It is not saying anything dishonourable
 to God to state that men are to suffer
 because they are unrighteous. It is merely
 saying that they are unrighteous & that they must
 suffer. But then do not judge of it. They say
 that it is giving a most unkind view of God to
 say that so many will perish. God says
 he will not the death of a sinner. Do you
 believe he means what he says? God has
 said that "he is not willing that any should

perish, but that all should come to repent-
ence. I come to your hearts, & I am sure that
many of you do not believe in your hearts
that God is in earnest when he thus speaks. I
wish you to see ~~how~~ that there is reason for
coming forward to justify God, & to warn
for Him that he is not to be judged by
your conduct, but by his own doings. It is
surely unrighteous to judge of his heart &
feelings by the use you make of his gifts.
Take care what you say - the principle is
the same whether you speak of one man
or of ten thousand millions. If it is right-
eous in God to consign one human being
to misery because of his sin, it is equally right-
eous to consign any number in the same
situation; & therefore to say it is righteous in
for God to condemn some: but not so many
is totally to misunderstand the principle of
God's judgement. Now this error will be
rectified, if your minds dwell in the light
of this truth, ~~that~~ God is giving length of days
for ever & ever to all who receive his love.

While I call on you, in res-
pect of the curse, to look on it as a curse,
I should also call on you to look on what
it is. There are two ways in which Satan
teaches men to view the curse of God upon
sin. One is to view it as a matter of ne-
cessity, & not of judgement - a circumstance
of their conviction, & not as the expression
of God's wrath against sin. The other
error is teaching them to make light of
it - as light as they possibly can. Now
if you would see the curse of God aright,
you are not to shut your eyes upon it any.

more than to mistake what it is. I speak of what is often conceived a healthy way of treating people in affliction. turning their attention ~~away~~ away from the cause of their sorrows, & trying to amuse them. Now I would not desire to try to amuse you, by giving you that food which the carnal heart would furnish you for your enjoyment; but I would fix your minds ^{to remember} on the cause of your sorrows. I would have you ^{to remember} it though with pain, & with tears. And better is the pain provided for your souls, if in remembering it you see God's mind in it: and therefore I would have you look steadily at disease & death & see that it is an awful thing that life should be taken away. Consider what it is that God who has breathed the breath of life into man's nostrils, should himself take it away. Oh it is a wonderful sight! & yet men will see a child die who has never committed actual sin, & not be astonished at all! But I would have you look at death when thus it extends to every leaf on the tree, so to speak, & cut off the tenderest twigs, marring God's beautiful work, & bringing it down to corruption.

People talk so much about hell, & the punishment after death, as to have ~~lost~~ sight of the original curse; & ^{as if} as if death temporal were a small matter: but that the eternal death is the great thing. They do not believe that as we had a life in Adam, ^{which we lost in Adam} so we have a life in Christ, which we also lose in rejecting Christ, & not seeing the misery of the second death as the consequence of rejecting Christ. Even thinking that

no person for whom Christ died come into that misery at all, they have forgotten the first death altogether. But look & see why it is that God recalls the life he gives; & look on all the tender ties of kindred & affection ^{the} relations of husband & wife & parent ^{& child} & brother & sister & see God cutting them asunder and ask what does it mean. Is God offended with that life? No. for it was God who gave it; but it is, that which ought to have been a pure life, has in man become a corrupted thing; & all the ties of kindred have become through selfishness the sources of all evil.

Observe that God made man upright; but he has sought out evil inventions; & ever hear God's voice testifying of the curse. & see how bitter a thing the curse is.

You are likewise not only to look at the reign of righteousness but what manner of reign it is. You would then see it, in the first place, as the removal of all the present misery. In itself it is a small matter to know that there is to be wiped from all eyes but seeing it in this light, it is very precious, & important. Now I would have you to look on the resurrection life which God has given you in Christ. For it is through the natural man that you enjoy the life that is, & it is through the Spirit of God that you see it to be an evil life, & reject it. I call on you in the Spirit to realize

the reign of righteousness, & to see the condition of all things when all is holiness, & all is love, & when every heart is attuned to God's praise. Ask in the Spirit to realize what a thing it is & then ^{you} will know what it is to be steadfast & immovable, for as much as you will know, that your labour is not in vain in the Lord.

Christ says that a man should count the cost — that a man is not to go into a warfare without calculating what he is to encounter, whether he is prepared to meet it. I would have you so to count the consequences of receiving the truth of God as well in respect of what persecution & what reproach it is to entail upon you as in respect of the glory which is to follow. People say that virtue is its own reward, & there is a truth under this, although it is much misapplied, & that evil carries its own punishment & even now there certainly is a shade of misery in it. But it is not the fact that under the reign of darkness & when Satan has his power, that we are to expect holiness to be unfeigned to the good or man to the bad, but that the wicked often pass through life in a succession of cheerful enjoyments, & go down even to the grave without having tasted of any deep grief. If we are indeed the children of God through the faith of Christ Jesus, we will be drinking of a cup the bitterness of which knoweth no one but the regenerate. Jesus said are you able to drink the cup of which I drink? The disciples said ignorantly, they were able: but our

Lord said that they would drink it. And this was the very cup of which he said "It is possible for this cup pass from me." And what is this? It is the suffering of Christ. You know little what he asks when you ask God to make you partakers in the sufferings of Christ. yet it is a right prayer for if you suffer with him, you will also reign with him. But it is a bitter cup to see what sin is, & to be agonised whilst to be separated from all that are naturally dear to you, & cut off, & as it were alone to be exposed to the unmercifulness & unapprobation of all who love in, & it is a bitter cup to see, & who if things were as they ought to be, would love you still. It is a bitter cup to know that they are separated from you for righteousness sake.

It is a most horrid form of selfishness which people express when they say if a man does his duty, what more is expected of him. It is just as much as, I will do what God bids me, & how man takes it, I don't care. But it is to be the glory of God. You seek your heart you'll be so it, and then it is not enough that you do what God would have you to do — it is not enough to say, if my friends were to cast me off, I know I am right, & they are wrong. No doubt there is great peace in this knowledge but whilst it certainly is so, if we advise those friends to be what God would have them to be, there is bitter grief in it. And the

consciousness that we had no fault in the matter, would not prevent our being grieved with the deed & see them accursed to Him who bought them with his blood. It is a bitter cup because it teaches us not to marvel at the manifestation of an evil over which ^{we} must mourn, but that this manifestation of evil is in them who are one of our kind, & flesh as our flesh. But all this will you be acquainted with if you take up your cross & follow Christ. You must be contented, to be misunderstood, to be misrepresented, to have your goodness, & evil spoken of, to have your exertion of love regarded as harshness & unkindness, to be denied the praise which is really due to what, through the grace of God, you are enabled to be. You must learn to follow Christ where you are unknown, as Christ was unknown. You must not be anxious to set the opinions of others right concerning you, excepting in so far as it may serve to the glory of God. But you must be contented to wait patiently for the day of the manifestation of the sons of God. To do good to those who curse you, & to them who despitefully use you, * not expecting that they are to give you credit in the matter. And you must do this without the proud feeling that would strengthen the natural man in going through such a thing. You must be contented to do it with deep humiliation, with much self reproach: feeling that the strength in which you are to do this is not your strength, but Christ's. There must be a

* & persecute you

most entire danging of self. There may be martyrs of an opposite kind, because the strength of the pride of the natural heart carries them through. The pride of the natural heart will carry a man through anything. It makes him fearless in the field of battle. It makes people, in false forms of religion suffer great degrees, & varieties of pain. But here there is to be no taking of credit to himself — it is without being pleased with himself in the matter, but feeling that all that is his is a nature that would shrink from it. & all that is good is God's. This is the real difficulty of the Christian's condition, not that he is called to suffer, but to glorify God in his sufferings — not to endure hardships, but to endure them as a good soldier of Jesus Christ — Doubtless it will be found, in the experience of all who have such trials to bear, that their cause of deep humiliation before God is that he is so little glorified in what they suffer. And yet it is to the Kingdom you are to look: you are to know that it is not for nothing that God makes you to crucify the flesh — that he denies you all the sources of strength from the flesh, & calls on you to walk in his own strength alone, for great is your reward. And Oh there is a glorious reward to you in your inheritance: but it is not the reward that

men think of when they talk of a reward, it is not disallowance from the necessity of serving God, but the full satisfaction of serving God. The reward of the inheritance is not the reward for flesh & blood to ~~be~~ covet for it is a reward which flesh & blood could not enjoy, for they cannot enjoy the things of God. It is a reward for the spiritual man to desire & enjoy because it is the reward of serving God day & night & giving him glory. It is never more being conscious of one rebellious thought, or of one wrong deed. Oh, what a reward. Never! never more being conscious of seeking our own glory, or denying to God what is due to his name! This is the reward of being placed in a condition in which fully, freely, without ^{re}constraint, without fear your whole being is according to God's life. & you are ~~in~~ the joyful being that feels your self no thing & sees God ^{too} all in all.

Be ye therefore steadfast and immovable always abounding in the work of the Lord. This is a reward which can never spoil you by looking at it, which never can puff ^{you} up — This is the reward which God has set before you. and now I beseech you not to be satisfied with understanding what I mean; but to remember how little ^{you} have felt of it — how little you have

realized it: & so forgetting the things behind
press forward to that ~~thing~~ which is before.
I seek in the Holy Spirit thus to meet the
will of God. But cannot it even so be known
that this must be — Remember God has
made provision for your being what you ought
to be: therefore have faith & have faith to
receive the Spirit.

And I would now speak to those
to whom these words may appear strange
to whom the standard may appear high &
whose chief indulgence to what has been said,
may be, that after all there ~~shall~~ be
some place given to holiness. Your conscience
in this way can give no comfort. The man
has heard the word holiness, he says he ought
to have it. But as to knowing what it is, as to
seeing its importance — or its necessity, he has
no conception of it. We are agreed in nothing,
if you so speak for there is a fundamental
difference as to what holiness is, when you
refuse that which is essential to your having
this thing in you. It is even to say — the great
thing is to have the love in us & therefore we
need not hear of God's love — It is not so
important to discuss the doctrine of truth
seeing it is having the truth in us that alone
can produce love. The mere approbation of the
people is not in the least desirable there-
fore it is a thing to weep over — because
they are speaking good words & don't know what

But don't think these are things too deep for you. — Remember, ^{that} you are those for whom Christ died & rose again. It is ~~from~~ ⁱⁿ him, that through the Spirit you may glorify God. But think these are matters not for you to decide — unless you limit the power of the Holy Ghost to teach, why should you limit your own power to understand? May God give you very dear hearers, to weigh these words.

I would now in conclusion remind you that the dispensation of the ordinance of the Lord's Supper is, ^{approaching} in this Parish, it is to be dispensed this day three weeks, and I know that those who know what I have spoken of, that it is to shew forth the Lord's death till he come again will see a close connection between what I have said & that ordinance. For what is it you declare, when you eat the bread at the Lord's table? The meaning of the action is that you are dead in the world, & alive to God in Christ Jesus. That which you testify is that you have seen, & understood, & recognised the curse that is on the world through sin, & understood the blessing come, through Christ on righteousness, & that now, until Christ comes with the blessing — until he comes to bring in the Kingdom — until he

appears the second time without sin into salvation. you are feeding on the broken body & shed blood of Christ in that which reveals the world's evil, & the Lord's righteousness & delivers from the power of sin. & brings out life ~~through~~ the power of the word to come. This you testify & no one is prepared to come to the Lord's Table who does not in some sense understand this thing as a life in him. It is not words that can at all be a preparation, it is when a man asks you what do you mean by eating, that you should be able to say I am finding the bread of life - because I am finding in it that love & holiness & power to overcome the world, & power to live to the glory of God, & I say do what he may bid me - I am daily testifying what manner of life I am leading, & while I am doing this outwardly, I am inwardly feeling what it is. The Spirit coming to me is the actual presence of Christ in me, it is not a notion but the Holy Ghost - the Spirit of Christ in me. This I outwardly testify. And eating the flesh & drinking the blood of Christ is walking in the Spirit of Christ. And this is what puts men in a condition to know whether they can give glory to God in that ordinance or not. Except

you indeed shew forth the Lord's death
& how can you shew forth what you
don't understand) you do nothing but
that which is an abomination to God.
I judge you not, I judge not your hearts
I stand not here to say unto this man
go & to that man stand back; There is
one that judgeth; & it is my part to
commend the truth to your consciences in
the sight of God, expecting that you ap-
ply the truth to your selves that you may
know your place before God & not be
offering God the sacrifice of fools.

Amen.—

Sermon XII.

I Timothy I. 5 "Now the end of the commandment is charity, out of a pure heart, & a good conscience, & of faith unfeigned."

My dear Hearers!

It is very painful to witness the devices of Satan by which he leads men in darkness as to the things which belong to their peace. & to trace the many appearances which he assumes; often transforming himself into an angel of light. He seems to defend that which is good when in fact he is only teaching men to call evil good, & to put darkness for light, & bitter for sweet. The connection between faith & works - the importance of works - the ~~importance~~ importance of conformity to the mind of God - of compliance with the requirements of God - are subjects on which the Devil succeeds well in blinding men. I have been led so often of late to endeavour to enlighten you regarding these subjects, by explaining the true meaning of the statement that God will judge every man according to his works & stating to you what I conceive to be the difference between the truth of God on this subject, & the errors which prevail

that none of you can be so ignorant as to suppose that the explanation I have given you holds forth to man the substitution of faith for works. the putting of faith in the place of works. the having a faith which supercedes the necessity of works: but you must have perceived that the opinions now ^{commonly} prevailing may be described as amounting to this. -- as a holding of a faith which enables men to live peacefully without real good works.

There is not a man on earth who knows that there is a God, but without some faith concerning him. You are all walking by faith of some kind or other; & the question is not whether you are to have faith or not: but what is the faith you are to have? Now the great difference between the true faith & every other faith, is this, that ^{this} true faith has a power in it to work godliness, while the power possessed by every other faith, is just this that it enables men to be peaceful while they are ungodly. Respecting the opinions & the belief in which people are living, were these beliefs written down & their nature examined, it would appear that the faith of the truth of God has not merely a tendency, but an absolute power, where it exists, to produce actual godliness; & that every other belief among

men. is an instrument for enabling them to be peaceful while they are without sin in the world. — That man, & that man alone is godly in whose heart God is reigning — in whose heart the glory of God has that place which selfishness has in the natural heart. And that man is ungodly, whether he be a profligate or a sober quiet living man — whether his character be such as ~~the~~ to be offensive to the ordinary apprehensions of good which the natural man recognises, and that man is ungodly whatever his condition be in whose heart God is not reigning as God, & the principle of whose life is not the glory of God.

My Dear Hearers. I propose at this time, as God may speak by me to set forth to you, first of all, the end of God's commandments — appointments — instructions — constitutions, in the Gospel — the end which God has in view in the Gospel — which is Charity. And I will then show its connection with the things here connected with it, the pure heart, the good conscience the faith unfeigned.

The end of the commandment is Charity: or in other words, that which God purposes to accomplish in respect of man is that there should be Charity in men, & concerning it, it is said, that it is out of a

pure heart, out of a good conscience & out of faith unfeigned. Let us ^{first} Consider the end. The end of the commandment is charity. I shall here turn your attention with you to I Corinethian, XIII 4.5.6.7.

"Charity suffereth long, & is kind: charity envieth not, charity vaunteth not itself is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things." These verses contain the description or the account which ~~Paul~~ by the Holy Ghost, by Paul, has given us of Charity.

Now my Dear Hearers, you are you must be aware how readily it is admitted that the end of the command is Charity — how readily it is admitted that Charity is the one good & desirable thing. So much is this ~~to~~ to be found on the lips of men, that in their professed zeal for Charity, they would swallow up every thing & they hold that the great object — the great end being Charity they are simply to think of it. & they are disposed to speak very lightly of the means which God has appointed for producing it. Now charity cannot exist without that which God has appointed for its production.

* A man cannot have charity by being taught its importance. — A man cannot have charity, though he were convinced that without charity, he must perish, & that having it, he shall be saved. This can do nothing — yea absolutely nothing of itself for the production of this charity: & therefore to press its importance upon men by saying to them, If you have it not you have nothing at all, is doing ^{nothing} toward the production of it. But ^{while} people are thus confessing its importance, & insisting on its being always called for; & saying that without it there is nothing good: & that with it everything is well — yet true Charity is far from being understood and the nature of it in general but little known. Charity with men is not the same thing which God calls charity. Charity as applied to God means his ^{own} eternal love. The end of the Commandment is Charity; & thus the end of the commandment is to make us Sons of God — to make us partakers of a divine nature to make us cherish the very feelings of God himself. Charity is the word used by the Holy Ghost in reference to men — is expressive of that condition in man which is one with the mind of God — it is expressive of that mind which was in Christ Jesus — is expressive of a state in which the feelings are of the same kind with those of Jehovah.

* A man cannot have charity by wishing for it. omission.

To say you must have Charity, is to say you must bear the image of God - you must share in God's own feelings. This is the demand which is made when charity is demanded.

But my dear friends it is a very different thing from this that men speak of when they speak of Charity: yea so very different a thing is it that it is not uncommon to hear the same lips demanding charity, & at the same time holding it awful presumption for any man to expect that he is to have the mind of God in him - that he is to know what God knows so far is it from being the fact that Charity is truly recognised, at the very time when it is loudly called for that true charity the thing itself not only excites contempt & hatred, but the mere mention of it is treated as a matter fit for opprobrium & the very expectation of it is regarded as gross enthusiasm & madness. Now let us see what this charity is. I say it is the mind of God. That man has charity whose feelings are of the same kind with God's feelings - who feels in short by the power of the Holy Ghost in him for charity is that same thing which is called love, & this is the better ^{word} way of

word of the two for expressing it, & God himself has declared that "God is love."

My dear Hearers I press upon your attention the importance of knowing what Charity is. I wish to shew you that if you have wrong views as to what it is you will inevitably be in a mistake in regard to every thing in religion. If you think that that indulgence to sin - that holding that all men are ^{much} in a footing that it matters not of what opinion men are if they are sincere in them - is charity - if you think it is charity to confound all the distinctions between truth & error - to believe that men may be all in a good way who have totally different conceptions of God, you must labour under awful mistakes in respect of every thing which God has appointed for the instruction of it.

I shall now go over the four verses I read to you. I have said charity is the mind of God: but unless you know what this means it is giving you no information. Charity is that holy love which is in God, independent of his creatures which goes out from God upon his creatures & which is continually desiring for them that they may be like him, even love itself.

This is charity. It is the feeling of God, in which God has existed from all eternity—the feelings of holy love, out of which has proceeded the creation of angels & men; & from the very nature of which it arises, that his desire for angels, & for men is, that they should have in them, this very love which is in God himself. This is charity as it is in God & therefore when it comes into any other being that can think & feel it must be just the very same thing as to its nature, that it is when it is in God himself. If the word were to change its meaning when spoken in respect of God & of us, it would lead to utter confusion. It is just the same whether spoken of Him or of us—whether it be declared to be what is in Him or in us. It should be enough for you though there were nothing else to prove it just to read the 4th chapter of the first Epistle of John: where you find the expression "love" means the same thing when applied to God, & when applied to men. If the word "love" means one thing when used in relation to God; & another thing when used in relation to men—then all is confusion: but ~~it~~ ^{it} is a fact that ^{it} is one thing & that the object of God in his Gospel is nothing else than that we should have his own mind. Then all is beautifully harmonious & full of glory to God.

Now—concerning this charity—we have here a description of it.

as it exists in man even in the present
evil day. Charity while it is one thing, as it
is in itself, will present different appearances
according to the circumstances in which you
find it. This love if you view it at the
creation you will see it proposing the
plan of creation - if you contemplate it
immediately after creation you will see it re-
joicing over that work which the Creator pro-
nounced good - if you look at it farther
down after the fall you will see it sorrowing
& grieving over this evil - if you look at it
still farther down, you will see it coming
forth for the putting away of this evil, gloriously
showing itself in the work of Christ, testi-
fying what it is by what Christ did - &
still farther down in the progress of events
you will see it illustriously reigning in
the reign of Jesus Christ. But still it is
one love though the circumstances be various,
& viewed as in God's mind, it is one feeling,
for with Him there is no yester day no to-mor-
row for the whole circle of eternity is always
before Him. Now it is the purpose of God
that we should be raised up from our
present place where we stand in the cir-
cle of events, & raised up to God's own place
above the circle to share in that very peace
& joy in which God ever looks on his own
mighty plan & thus is it the case that one

day shall be with us as a thousand years, & a thousand years as one day. I have repeatedly explained this in God's mighty plan, that where there is a child of God, there is one who is not seeing according to the sight of his own eyes; nor hearing according to the hearing of his own ears; but who is raised up to dwell in heavenly places in Christ Jesus his living head; & who is seeing all things through the very eyes of Christ, & so partaking in the peace of God.

But Charity is here described in respect of its emotions, as in this body of sin & death. It is described both by saying what it is not, & what it is. You observe that this charity — this love, is here spoken of as in us — as in man — in the present circumstances of man — it is this divine principle implanted in man — this love of God dwelling in man, & determining his thoughts & feelings, & it is concerning the way in which it works in us, that these words are spoken & that it is thus described "Charity suffereth long & is kind".

Now why is it said that charity "suffereth long"? The very expression "suffereth long" implies that there is something to endure & the long suffering here therefore turns our attention to the circumstances in which we now are — they suppose some contradiction, some

opposition some call for patience. That you may see what kind of opposition it is you are to endure I wish you to connect this ^{with the} expression you find in Hebrews XII. 3. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied & faint in your minds." Now, here the attention is directed to Christ enduring with long suffering. Charity has in Christ endured the contradiction of sinners against himself, therefore you are to understand here that Charity is supposed to be enduring in us what it endured in Christ. Now what was it in the sufferings of our Lord that is expressed by that saying, that he endured the contradiction of sinners? Does it mean anything like bearing of personal insults anything like bearing opprobrium or ill usage? Does this enduring mean anything like putting down of a tendency to take vengeance on another? It is not this, but it is the endurance of love — of love to the object even while that object is resisting these desires for its happiness & rejecting its kindness. This is what Christ endured against himself: in Christ there was this love to man, & Christ endures the contradiction of sin-

against himself; & the long suffering ascribed
 to charity is that instead of meeting hatred with
 hatred - with revenge, or even with coldness &
 indifference, it meets hatred still with love.
 it suffers long & is kind. Now it may bring
 out more clearly the difference between what
 is here spoken of, & the feeling which men
 have when they speak of what a man is
 entitled to do if another uses him ill. It is quite
 common, if a person has shown one much kind-
 ness, & has meet with unkindness in return, to
 say: "Well, I would excuse him, although he
 should show the other no more kindness." To
 me can ^{now} blame him though he should cast that
 person off." And most people would feel
 that it was almost a weakness to go on hearing
 kindness & lavishing tenderness on a person who
 continued to show nothing but hatred.

Now what we are taught here is
 that if we see a man really desiring the good of
 another man, not from any selfish motive, not from the
 expectation of some gain, or some return, but just
 purely desiring his good; then it must continue
 as strong & powerful, when the man is treat-
 ing it with neglect, as if he were treating it
 with kindness. I don't mean that there is no
 difference in the feeling of one who has love in him-
 self towards the person who meets that love
 with the same kind of love, & towards that person who
 meets it with hatred. The differences in their circum-

stances necessarily produce a difference in their feelings, but the feeling of love is a ^{strong} feeling that will not be broken & undisturbed desire - as that which would bless them by turning them to what is true & happy, which continues to desire their blessedness even when they refuse to be blessed. - This feeling continues still unbroken, because love is a pure desire to bless another, because love is what other may hate, as that love, which is independent of his conduct & conduct of him. The love of the members of the Church, that charity, which is of the kind, & the marks broadly the difference between it & that men of selfishness, generosity & friendship. It is not the working of the heart of the unrenowned man that we shall find that which is here described the Charity that is of the long & kind. This is the description of Charity first given, & it is to distinguish it from those feelings of kindness & goodwill, which are so selfish in their nature & origin & working, & which are the best part of the bond that binds men together in their natural state.

"Charity envieth not." This is describing charity by referring to its opposite. When it is said, Charity envieth not there is a reference to a state of things, in which there is envy to be seen, & in which envy would be excited: but for this charity. It is because men by nature do envy - because the state of the natural man is envy - therefore is it said that charity ~~is~~

enrich not. Now my dear friends I wish
you to understand the meaning of the term
envy, I see that it is ~~not~~ descriptive not of
that extreme feeling towards others, which the
world calls envy: but of the feeling, with
which every man in his natural state, re-
gards every other man. It is said that by
nature we are "hateful & hating one another." Now
envy is one manifestation of the hatred which the
natural man bears to every other man. This is im-
plied in his having different interests from every
other man, & in his seeing a thing possessed
by another which he would rather have him-
self. If you knew what is meant by one's having
different any interests of his own different
from those of others — what is implied in saying
I must first care for my own matters, you would
see the spirit of envy as a thing wide spreading &
universal among men: for how is it that a man has
any interests different from those of others? It is
entirely owing to the spirit of selfishness. Nothing
else can produce it. If a man were living to the glory
of God — or in other words living in the spirit of
love — or if his own feeling, in looking to other men
was a desire to bless them: then there would be no
such thing as this. But it is this preferring of my-
self — feeling that it is desirable for me to have
things in the way of distinction & opposition to others
which constitutes envy. Now this is the opposite
of love. If I say that I have love for every
human being — if this is the one feeling I cherish

cherish towards the human race—then of course I can never see anything in which I have an interest different from theirs; & in respect of which I am to give myself a preference; for I shall see them continually just as people whom I may bless. & I shall see all the circumstances of my condition just as opportunities of blessing them & thus I shall be found envying no one.

"Charity envieth not, is not puffed up". A man's vaunting himself & being puffed up is owing to the very same cause from which he is envious. That which makes a man cherish envy, makes him also vaunt himself. It is just this selfishness—it is just a man stepping out of his place, & becoming as a God to himself—It is a man feeling as if something were due to him. It is this which makes a man envious? it is this which makes a man vaunt. That makes a man to be puffed up. You will see that the natural state of mind of a man who is full of love is, that his heart is just going out upon others, & that he is not thinking of himself at all. ~~He~~ is not referring things to himself—not judging of anything which has a reference to himself—but just receiving impressions from ~~for~~ those who are about him—as being persons capable of enjoying blessings: & whom it may be in his power to make blessed, & in the production of which blessings his heart is always vigorously engaged. This is charity & it is the opposite of the state in which men ~~are~~ naturally are.

"Doth not behave itself unseemly. seeketh not its own." "Unseemly". Here our heart is directed to that law which God has written upon man's conscience.

that law which approveth or else condemneth,
 that law which, whether man be conformed to it or
 not, will lift its voice on the side of charity - that law
 which, in the heart of man, everywhere on the face of the
 earth, will recognise free unbought kindness as the
 excellent thing - that law which will not hesitate
 (when our selfishness does not pervert it for the sake of
 peace to ourselves) to recognise the beautiful - the
 comely state of things to be simply doing good to others,
 not from any selfish or interested motive which
 recognises this as seemly & which on the other
 hand will at once recognise every action which pro-
 ceeds from a selfish love to be deformed & unseemly.
 You know, if you hear of any action which has the
 aspect of true generosity - if you discover that the person
 did it from a selfish ^{selfish} motive - to accomplish a per-
 sonal object, all the beauty, & seemliness & comeliness of
 the action vanishes that moment - it is reduced to a
 mere piece of selfishness, & no praise seems any longer
 due to it. Now this is the thing referred to in the ex-
 pression "both not behave itself unseemly". It means
 that all deviation from the perfect moral symmetry
 & beauty of conduct - everything in a man's thoughts
 words & actions that is not beautified with this mo-
 ral beauty, wants this beauty because it is not mo-
 ved by Charity. Let there be charity - Let there be
 love - let the moving principle of a man be love, &
 then his aspect will be comely & beautiful - then
 his conduct will be seemly - then will be nothing to
 reprove or condemn in the man who is actuated

by Charity. "Seeketh not her own". The difference between saying "Charity envieth not" & "Charity seeketh not her own" is this, that in the one expression our attention is directed to the fact that the person animated by this charity does not cherish a feeling called envy towards others; in the other the fact is stated that he does not seek his own. But they are both parts of one principle. It is quite clear that love is a thing that goes outwards, & not a thing that comes inwards - that therefore if a man is moved by love - to whatever extent he is moved by it - to that extent he is not seeking his own.

"Charity seeketh not her own, is not easily provoked." This is closely connected with the suffering long, & the long kind. You will find that what is commonly felt as provocation, & all its power to provoke from our selfishness. When a man says "I could bear this?" No one could endure such insults - what is it that is supposed to be a man who says this? It is pride. It is selfishness. It is ^{the not} being easily provoked which is here spoken of. It is not the grieving of love over the spirit of man - but the feeling of being insulted, of being personally injured. Now it is a totally different thing to say that my love is grieved for a man because of what he does, & my pride is hurt - because of what he does. In the latter case it is a selfish love - a selfish preference & it is because I have not got what I conceived due to me that I am grieved. "Not easily provoked."

that is, when we love another we will bear his in-
 quiries; we will not feel that ~~private~~ hurt which
 pride feels at another's conduct. Nothing can
 better show how far remote, what is commonly
 called affection is from divine love, than the fact
 that people, if you see them acting together against
 a third party will seem ready to ~~offer~~^{die for} one an-
 other in this conflict. But if, while thus act-
 ing, something comes in the way among them
 in which they have contending interests, they
 will immediately divide & separate. Thus it
 often is when people who have been joined in
 one cause & have gone to fight the battles of
 one person - when they have gone with him
 into this struggle, they have seemed as one
 man - they were all seeking one object
 but when this is accomplished, & they have no
 longer this outward thing to contend with, then it
 appears how far it was from being the case that
 love was the bond of their union. Then it appears
 what was the real principle that moved them.
 Then it appears that they had no love one to an-
 other, for if there was love, there would be none
 of this contention. "Charity is not easily pro-
 voked just in this way, that loving others
 & looking to them not with any selfish re-
 ference - not as persons whose object was
 praise, or any desire of a selfish kind -
 but a desire to bless them; if they behave ill
 it will be a cause of sorrow over them; but no
 offence will be taken at them.

"Charity thinketh no evil." Of course this expression cannot mean thinking there is no evil when there is evil. it cannot mean calling evil good or putting darkness for light. that cannot be a natural fruit of love. But when it is said charity thinketh no evil we are taught that Charity does not go about to make out evil. does not desire to find it. It is a very striking fact: if people would observe it that which the judgment of men of the world, with regard to the state of men before God is of that loose, vague & indulgent kind, which they call charity. Men may recognise that every person is in a hopeful way at the very time when they think so. But I am ~~convinced~~ ~~convinced~~ that every person is in a ~~hopeless~~ ~~hopeless~~ ~~conscience~~ ~~conscience~~ it is very remarkable to speak of people as opposed to the wrath of God. At the same time if you listen to their conversation when they are talking of others you will find that instead of their being willing to see everything in the best light, their variety seems to be to see every thing in the worst light. There is in the natural man a principle which makes him leave others to vaunt to be puffed up, & easily provoked. There is in all this a principle which makes a man think evil. You the other hand there is in real love a principle which will not think evil.

Observe, thinking evil is estimating another at the worst - it is ^{that} readiness to gather out of the circumstances which I know about another, what will give me an

unfavourable opinion of him - it is a quick-
ness to detect & anxiety to find cause of censure.
It spring from the habit of comparing ourselves
with others, ^{of contrasting ourselves with others.} & deriving our personal comfort
from our estimate of our comparative peace.

The moment a man's views of those about him
is according as he stands higher or lower in
the scale than they - the moment a man desires
to see himself raised above others - that moment
there is a temptation to think evil, for when ever
I am anxious to stand higher than those about
me, this necessarily produces a desire to lower
them: & out of this arises the thinking of evil, so
that this will be the natural working of that
principle among men which leads them to seek
elevation above their neighbours. But let us
come in the room of this desire of distinction -
let us cherish towards others the pure desire
to help them, & let me not compare myself
with them in the way of seeking preeminence - then I
shall no longer think evil - I shall no longer be influ-
enced by the desire of thinking them worse than myself,
of putting the most unfavourable construction on
what they do. It is not the ordinary way of thinking
of others that men are quick to take out the worst
and to pronounce a judgment of condemnation.
This is ^{the} opposite of ^{the} charity here spoken of, of
which it is true that all its desire is that there
should not be in the other this evil, & that all its
delight would be in not finding this evil in him.

It is added "Charity rejoiceth not in iniquity but rejoiceth in the truth". This is to shew you farther, that while love is not seeking to put an unfavourable construction on what others do, yet love judges according to truth, & rejoiceth in the truth. It is one thing to say that I shall not be anxious to make out in unfavourable cases for another. & another thing to say that I shall be determined not to see the evil, but only what is other. The very fact that I will desire to see the best in him which I will save me from the sin of those who find a sinful pleasure in thinking of the faults of their neighbours will save me from the error of those who at all charitably think a veil over defects. There is nothing more quick-sighted to see that which God condemneth than true Charity.

My Dear Friends.

I would use here a comparison in order to shew you how true love will make you jealous of others that they may be to the glory of God that it will make you remove much eminence & not make you be satisfied with the idea that men are what they ought to be. Suppose a number of ships on the waters tossed by a mighty tempest. ^{Some} some of them overwhelmed by the waves & broken to pieces & suppose farther that some of us have friends in these vessels who are dear to us: & that others again have no reason to think that any one peculiarly dear to them are there, which do you think would look on with

most anxiety & interest, & which would require the strongest proof that those who were on board had not perished. Suppose it was told ~~me~~ ^{me} that a certain beloved friend of mine — a person dear to me, but one about whom you cared little, had escaped — was ashore & safe. Which of us think ye would require ~~most~~ ^{the strongest} proof that this was true to set his mind at rest? Would not my mind be anxious would I not be continually seeking proof of his being safe, until I actually saw him to be safe? If I saw a number of people, & were told that he was among them, I would be the person that would be searching with most anxiety to see if I could detect his face among the rest & it would be a difficult matter to satisfy me that he was there & this because of the superior interest I felt in him.

Now if you saw the children of men tossed about as they really are on the mighty flood of iniquity, & how now & then they are swallowed up in these waves & overwhelmed in this destruction, & how some are escaping & are standing on a rock — who do you think would be most jealous as to the truth of their being on the rock of safety — those who were careless about them, or those loving them; & feeling deeply interested in their welfare & preservation? My dear dear hearers it is far from being real love to the souls of men that is at the bottom of that language which is so often called Charity, hoping, & trusting that all are safe — such language is not Charity. If you

love men instead of leaving you in case I quit
 with an excuse for your own conscience
 why you should not wrestle to bring them back to God
 if you love men instead of bringing down your no-
 tions of what holiness & salvation is, in order to
 have peace for yourselves - if you really love them
 this love will make it difficult to be satisfied
 with the proof that these men are safe.

"Charity rejoiceth in the truth." If I
 speak of charity as not rejoicing in iniquity with
 reference just to the safety of the soul, and not
 on God's side I am not giving you the full mean-
 ing of the passage. "Rejoiceth not in iniquity" ex-
 presses not only that charity rejoices not over
 them who are not in a state of iniquity, assum-
 ing that they are well, but charity has no joy in
 that which is their state in their iniquity. Now
 is it the case that any do rejoice in iniquity? Is
 it the case that we are naturally bound rejoice-
 ing in the iniquity of others? It is the case & this
 is the origin of our false charity. False charity
 rejoiceth in iniquity. It is out of our own joy in in-
 quity that there arises that pron^d desire to conceive
 of men in a right or safe state, & to call it cha-
 rity. This false charity is not more the cause
 of the absence of love to the souls of others, in those
 people who are excessively careless as to their own
 state, & who do not require decided proof before
 they will have peace concerning themselves, but
 it is also the ^{true} cause why people are so anxious
 to make it out that the bulk of men are to be

saved, is just the joy they have in iniquity. Now how is this? Just because if they were to recognise these principles as true, which go to make it out that the number who are on the right side is very small - if they were to recognise these principles as true which separate men & leave a small number on the one side, then they would be obliged to admit what would concern themselves, if however they recognise such a principle as this, that if a man is sincere ^{undisturbed} in a good way, then they may go on in their evil way, because every man thinks himself sincere, & therefore very few who are not sincere in that sense of the word.

The hypocrisy that prevails is the hypocrisy of self-deception which men practice in their hearts. ~~It is~~ the way of recognising evil as good, & this they do when they hold that the sincere is enough. It is rejoicing in one's self that such a person is manifesting, when he is anxious to make out that people are safe when they are sincere, whatever their creed may be. It is rejoicing in a state in which man denies his sin before God, from some merit supposed to be in him. It is for this sincerity the earnest hope is just the thing out of which their peace arises. It is rejoicing in a state in which man is not recognising the One & True God but in the way of ascribing power to himself. This is the way in which it comes out that a man who is ready to recognise men as saved with this false charity, is rejoicing in iniquities, & it is the joy which he has in iniquity that is the root of

* It is rejoicing in a state in which man may remain in ignorance of the True God.

his false charity. It is that he himself has continued without seeing with absolute clearness what the mind of God towards him is. — that he has continued in a state in which he never can be praising God truly or delighting in God as his God — that he has continued in finding happiness in such a state, & finding his pleasures in it, & unwilling to be disturbed. & therefore would rather recognise blindness which would allow others to have place in uncertainty, than be driven out of it himself. The person who cherishes true charity will be found jealous in this — in applying strictly to man the rule of God's truth.

"Charity rejoiceth in, or with, the truth." If we have in us the love which is in God we can rejoice in nothing but in that in which God rejoiceth — we can rejoice in nothing in respect of our fellowmen, but in respect of the same love — nothing will satisfy us in others but the same love. It is impossible that anything but love — that anything but holiness in another, will meet my desires for him, if I myself am holy. And thus it is that unless we are seeing in others the image of God, we cannot rejoice over them — while if we see in them the mind of God just in as far as they have it, we rejoice over them. The truth of God's character is that which produces love to God. & the connexion between love & truth is this, that a person who is cherishing the spirit of enmity is looking through a mist which changeth

the appearance of every thing about him, while the person who has love, is looking through a clear glass - he is seeing things as they really are. Thus it is that charity rejoiceth not in iniquity, but rejoiceth in the truth because charity knows the truth.

"Charity beareth all things, believeth all things, hopeth all things, endureth all things." verse 13. "And now abideth faith, hope, charity, these three but the greatest of these three is charity." I feel that the truth to which our attention is directed in this 13th verse is the recognition of what God is - that expectation of what God is to do - that enduring of what is suffered under the government of God which is connected with faith & hope. As I said, here that Charity beareth all things, believeth all things &c. I understand this with reference to God & his dealings, & the doctrine contained in it is that as God is love so it is love in me that will enter into God's counsels - it is love in me that will believe in what God is. No man can believe that to be true of God which he does not enter into so that the Spirit of love alone can enter into & delight in the glory of God; & no man can cherish the expectation of what God is to do; but a person who is sharing in the mind of God - who is to do it - & no one can be rightly enduring the things which God has now appointed except we all have the same mind as the mind of God & of the Father of that mind of God. Thus it is, that "Charity beareth all things, believeth all things, hopeth all things, endureth all things."

Now my friends, I have gone over this description of charity & endeavored to show you what it is in contrast with the Spirit of enmity. The Apostle supposes that those to whom he is speaking know the workings of the selfish natural heart. I now return to the words of our text in order to shew the connexion between this charity & a pure heart, a good conscience & a faith ~~unfeigned~~ ^{unfeigned} inferior. Charity is descriptive of the state of feeling - of love - just having the feeling which God has. Now this is out of a pure heart, a good conscience, a faith unfeigned. That is the person who will be found cherishing this love must be one who is of a pure heart, of a good conscience, & of a faith unfeigned; or in other words, that the condition in which a person will be whose feeling is this, ^{what is this} is that of a pure heart, a good conscience, a faith unfeigned. These things are here stated separately & I shall very shortly state what is meant by each, & then show their connexion with one another & the way in which charity springs out of them.

What is a pure heart? "Blessed are the pure in heart for they shall see God." If thine eye be single thy whole body shall be full of light. I conceive the purity of heart the same with the single eye - that simple reference to God - that oneness of contemplation of God is what is meant. A pure heart differs from an impure one in this, that the pure heart is all turned to God - finds that which it seeks in acquaintance with him.

sees that which it seeks to see in his face, & knows
 nothing by which it may be influenced but just the
 character of God. Now impurity of heart is divided-
 ness - is mixedness, or dishonesty of purpose, want
 of integrity of purpose. It is being taken away
 from this looking to God, & looking to other things,
 and while I am looking to these other things, I am
 just doing this in a mixed state of feeling. There is
 a perfect singleness in the mind that has nothing
 to do with any other mind than God's. If I see
 that I have to please but one, & that is God - if I
 have no object in what I do, but just to meet his
 wishes I have a continual simple & single reference
 to God: I have not to balance things, for God is one;
 I have not to consider how to look to please this per-
 son, & how to please that person, & thus be per-
 plexed among the multitude whom I have to
 consult, for I have to do with God alone. But
 if I be not looking to God - if on the contrary I
 am seeing others around me as those from whom
 I can receive something to gratify the selfishness
 that is in me, then I am looking to people as to
 those to whom I am seeking to commend myself,
 & when I meet with people who are of one mind
 & I know what would please them & I will be trying to
 accommodate my self to their mind, & when I
 meet with people of different minds then I will be
 perplexed. This is the case with every one whose
 mind is not directed simply to God. Now this is what
 I conceive to be expressed by the words "pure in heart"
 it is just the single reference to God.

But to say it is the single reference to God: does not bring out all the purity that is in it, because it amounts to this that if I have a single reference to God, all my life will be single - there will be in my life no activity which will be off the purity in being always consistent - in having always one thing before me.

The difference between being pure in heart & having a good conscience amounts to be the difference between the state of my feeling as it is in itself, & the state of my feeling as I recognize it. If my heart's conscience is not then have we confidence ^{towards} God. Now the good conscience is one that does not condemn as the pure heart is the heart not to be condemned. But the good conscience is the estimate of that state. If my heart is pure I have a heart that ought not to be condemned. But when I am looking at that heart & feeling in respect of it that I cannot condemn it, then I have a good conscience. Now it is the fact that in every single thing which a man does as a christian, he has a good conscience, as well as a good heart. That in every single movement of the divine life, he has a pure heart & good conscience: for it is not only the case that as a christian my heart is single in its reference to God: but it is also the case that when I consider the purpose, intention, & desires of my heart as a christian, I approve it & say it is good, & understand that God approves it, & says it is good. "If we ask things according

to his will then he heareth us - And it is only then that I can expect him to hear me. Asking according to God's will is prayer, & prayer is the state of the Christian's being. And the expectation is not merely cherished with single reference to God but with the consciousness that it is a right desire he is cherishing - it is a right thing he is longing for. This is the meaning of the expression "If our hearts condemn us &c." It is true that no man can have a real confidence ^{towards} God in the moment when his heart is condemning him. No man can trust God for any thing, but for that in the giving of which he knows God will be glorified. Therefore the conscience is here regarded as ~~good~~ ^{good} in the person who is a Christian.

Faith unfeigned, or real or true faith or just faith, that is really faith. The expression "unfeigned" is added because of the tendency of the mind to deceive itself in this matter - to mistake something else for faith - to think it is faith when it is not. It certainly is the case that it is an easy thing for people to think that they have faith which they have not - that they are believing when they are not believing, & that the case with people in general is that they conceive of themselves as having faith which they have not. Faith unfeigned is the condition of mind in which that which I profess to believe concerning God, is a living reality to me - is an actual thing to me - the condition of mind

in which I am not merely speaking of it, or confessing it - or admitting it - but seeing it as a reality. Now observe there is a wide difference between admitting that a thing is true & realizing it as true - between receiving a doctrine, & seeing that which is in the doctrine - between receiving it as a doctrine that God loves me, & having faith in, & being in the fact that God loves me. It is this that the Apostle means by faith unfeigned. That state of mind in which people are seeing as realities those things which they profess to believe. It is not a particular kind of faith, but just true faith, & it does not therefore afford any countenance to the error of thinking that there are different ways of believing things. It is not even good faith, or holy faith but faith unfeigned - as much as to say that faith is faith - there is nothing therefore to encourage the idea that there are different kinds of faith: but there is an acknowledgment that though there is but one faith, yet that a person may feign that faith - may seem to have it when he has it not - & therefore it is to the reality of the thing, & not to the kind & character of it that attention is directed.

Faith is here just for all that the object of faith - the thing believed in, we know, the revelations which God has given concerning Christ. Now I conceive that you may agree in respect of the enumeration here given that if you may think it possible & right to find

separately, the pure heart, the good conscience & the faith unfeigned, as three things, all distinct from one another. Each of which you are to seek to have. Instead of this being the case however it is the case by the real faith that we receive the good conscience & the pure heart. The pure heart & the good conscience arise out of the faith unfeigned, while they are enumerated along with it because they are the preservatives of it, & because they must be seen as in the man in order to see how the love is produced. Now if the pure heart & the good conscience are not things distinct & to be got separately, but are the produce of the faith (as is manifest from the expression in the Acts of the Apostles, where it is said to have purified their hearts) the pure heart is the fruit or effect of faith, & the connexion between the pure heart, & the good conscience, & faith, is just like the connexion between repentance & faith. Our Lord did not mean to separate between these two things. It is in believing in the Lord Jesus Christ that we come to repent. Do not think that a man may have this good conscience, & yet be ~~slacking~~ lacking in his faith. It is a thing which people find easy to make themselves believe, that they have a good heart, a pure heart, & a good conscience, because they mistake honesty of intention for holiness of intention - a man's being in earnest for a man's being cherish-
ing a holy fear. A man may be quite sincere

while his motive is a bad one. & when there is no perception of holiness in his mind. It is by understanding how the pure heart & good conscience come out of the faith unfeigned that you will not mistake the matter. Now if it had been the case that a pure heart & a good conscience did not spring out of faith, it would not be true that we are saved by faith & therefore they must come out of it. I wish you to see how a pure conscience comes out of a faith unfeigned. It is when a man believes, concerning God, that God has forgiven his sins through the blood of Jesus - that God is at peace with him - it is when a man sees in the heart of God a purpose of love towards him - it is when a man is reconciled to God, as his God, by the discovery made to him of God's character in the cross of Christ - it is then that a man's heart becomes pure. No man can look in the face of God who does not see the face of God to be love towards him - therefore no man can have a pure heart who does not see the face of God to be love towards him. The discovery that produces this pure ~~heart~~ ^{heart} ~~conscience~~ is the discovery of God's forgiving love which is in the cross of Christ. The mere admission of it is not what is proposed. The gospel is said to have come not in word only but in power. Now the pure heart is wrought by the Spirit who is truth: & the pure heart comes in, the thing being seen as a reality. It is not the opinions I

* But we are saved by faith.

entertain about God however distinct they may be, that can make my heart pure - it is the actual faith in God - the faith unfeigned in God - the actual seeing of God as the living God. It is this which will make the heart pure. A man's heart may show its impurity in the very matter of religion. In the very defending the truth of God. If he is not looking God in the face he may be cherishing feelings of selfishness & vain glory: and this is the meaning of that passage that Knowledge puffeth up, but charity edifieth: it is when we understand the doctrine but are not holding communion with God, concerning whom the doctrine is true. A man may be proud on the ground of his higher knowledge in these things but no man can be otherwise than laid low in the dust if he have the faith unfeigned: & it is thus that the pure heart comes out of the faith unfeigned, not out of the mere holding of a true doctrine but of the real seeing of God as he is.

While the real seeing of God as he is produces the pure heart, it also produces the good conscience. The good conscience is the conscience that does not condemn me before God: & this implies two things that I know what God desires & loves, & then that I desire & love it. The good conscience supposes that I know his mind & that I am of one mind with him. Nothing else than this will be a good conscience. It is not a good conscience towards God that I am honest that I am sincere. This is the self righteous confidence of thinking myself deserving of God's esteem. This is totally different from that peace

& confidence which arise from knowing what
 God loves, & being conscious that I love it myself.
 Now, let no person condemn this with self-righteousness.
 It is one thing to say that I am conscious of a love; &
 a totally different thing to say I am conscious of the
 same love as that is in God. & therefore I may have
 confidence. In the one case I think that it is something
 in me, which recommends me to him: in the other
 I feel perfect satisfaction in what he is doing, &
 that I have confidence. Now it is impossible to
 have a good conscience except in this way. There
 is then even something created to me which he has a
 power in it to change my inclination, & make me love
 what God loves, there is nothing created to me which
 would give me a good conscience before God. What
 is it that is said when it is said that I can
 have peace before God without being conscious of
 loving what God loves? Let not to say, that
 that I can see the reins of the government of the
 universe in the hands of another with the principles
 of whose government I am dissatisfied & still can
 bear peace with his government & impossible. I
 cannot have peace in seeing him reigning unless
 I am satisfied with the principles of his government
 therefore I cannot have the good conscience unless I have
 such a knowledge of God as really makes me to
 be of one mind with God. Now where there exists
 the faith unfeigned, the good conscience, & the pure
 heart; then also arises charity or love. Where
 there is the real vision of what God is in Christ
 Jesus, producing as it does an undivided reference

to God in every movement of the heart & accom-
 panied by as it is, by a feeling of reconciliation to
 God. Where this is all these graces are pervaded
 by the affection of love - it is implied in them
 it is contained in them & cherished by them.
 If love is not there, none of them is there. But these
 other graces, that reference to God - that good
 conscience ~~being~~ ^{spring} God, by which I come into the condition
 of a free love, ^{spring} entirely from the view of what God is to me.
 not so with love. - Above there is an idea of separatedness
 a standing as it were by ~~itself~~ myself in the word love,
 which is not in the rest. In all the rest ^{there} was a reference
 to God - in the word love ^{there} is a reference to the mind
 of God which is just copied in me. When I speak of
 a good conscience I am speaking of the judgement of my
 mind upon its own condition before God. But when
 I speak of love I speak not of a state of mind which nece-
ssarily refers to objects extraneous to myself. Love is
 that divine affection which exists in me in the same
 way as it exists in God. I use love in this sense. It
 is just the having in me the feeling which is in God.
 I could not speak of these other graces as existing
 in God in the same way as I could speak of them as
 existing in myself. But I could say of the love ^{that} ~~that~~
 it is in me just in the same way as it is in God.
 All the rest are in me in a way which contains
 in it my being a creature, but in the love there is
 that very feeling & mind which is in God work-
 ing in me, that if I were viewed as standing out

by myself & without reference to God at all. I would be found going on just cherishing the feelings which God cherishes. Now this is impossible. I cannot be found doing this without knowing that there is a God: but the effect produced is just the transcribing into me of his very mind which is in God.

My dear hearers, I have directed your attention to a number of deeply interesting & important truths, which however are all in that department in which men see nothing if they have not spiritual discernment. I know that God pronounced a true knowledge of the divine love, to be the one thing of importance therefore I demand your attention. The most needful practices according to the estimate of man are quite different from the most needful practices in the estimate of God. The former affects merely the outward conduct & thus the person may mimic prayer or any other external service: but the homage of the heart is the most needful thing in the estimate of God. I feel that man regards as practical instruction whatever is spoken of as rules of conduct. but that God regards as practical instruction whatever is spoken of in reference to the mind of God. See these things distinctly: & if you don't see their importance & feel their value, it because you are ^{not} yet possessed of the Spirit of discernment. Now I would just ask you, from your feeling a want

of sympathy - a want of understanding in these things to be taught the evil of your present state. What is it to say of any of you that you cannot enter into these things? It is to say that you are not taught of God. What is the ^{but} that you are not the children of God? For the children of God are they who are taught of God. & therefore it is still to say that you are still the children of the Devil. If I testify to you concerning the language you are using on the subject of good works, & if I set forth these errors in contrast with that which God really teaches that is light for ^{which} God will hold you responsible. The very minuteness of the contrivances by which Satan keeps you in darkness - the very extent to which he carries these erroneous principles, has made it needful for me to go into these things, & show you them in contrast. It is painful to see how very much of your time has been frittered away & how much there is of bustling which ends in nothing, & how you come to conceive yourselves under obligations to do all these things so as to be quiet and peaceful - how you come to conceive of such demands on your time & exertion & labour, as of that imperative kind which you conceive them. & it is very painful to see how when you do come to recognise the claims of religion your time is just wasted away. When Satan can no longer teach you some contrivances by which

you can shut out the subject altogether, then his next resource is to occupy your time in an unprofitable manner. There has been an earnest urging of the truth of God which makes it just next to impossible, for people to remain peaceful & quiet without taking any part in the struggle between light & darkness. Therefore the device of Satan is to make the headlines - the hot topics in which people were sometimes ago living, give place to the debating, talking & arguing in which there is a continual going about & about the thing & never advancing a single step. These people have not yet come to the end to which God would bring them, & some are contending against the truth & some are going about & about the truth & reasonable degree of attention & are treating it with a serious respect. There are various conditions. But Satan's object is equally accomplished whether you be openly contending against the good news of God's love for you in Christ, or whether you say we ought to be enquiring, & now and then doing something in the way of enquiring, & whether you be sincere & earnest & pleased with them, or only acknowledging in words that these things are true, although you have not yet come to realise their truth. There is no one way in which Satan more prevails to keep people under his power than the making distinctions where God has made none. This is the cause why when there is no great degree of attention occupied

Sermon XII.

with religion people have their comfort from their greater rectitude & decency of conduct than others — And where religion is much weighed upon people's attention, & where there is in consequence a discussion about it, people take comfort to themselves: because they are not treating it with that enmity which others do. I beseech you to observe, that the amount of all I speak to you is, that the end of God's scheme is the existence in man of that very love which is in God — So where that end is not accomplished nothing is accomplished at all. Enquiry for the matter — attention — enquiry into it, is nothing at all. There is much self deception contained in this idea of enquiring — that a person is in a good way when he is enquiring — there is supposed to be some merit in they continuing in a state of enquiring. If he says that God has spoken to us a word which demands of us that we should incessantly enquire, & rejoice in then every moment of the enquiry is a moment of rebellion. It is not praise worthy seeking — But a condemning existence of the love of God. True it is, that a person is not to take up an opinion on such matters without certainty that God has spoken — But it is equally true that the means of certainty he has furnished in the very word which he speaks. That that which ought to commend to every man's conscience is in the very face of the message: & therefore a well man ought

to take it without proof that it comes from God, so no man after hearing the gospel has any apology for hesitating one moment to receive it. You have no excuse for one moment's delay for this reason that the proof that it's from God is just in the thing itself - that the glory of God is shining in the face of Jesus. & that when this is clearly represented to you in the Gospel, if you recognise it not you are denying God his glory.

May God give you to receive this word - I will thank God for a word in season as a warning especially to all those who may be exposed to the delusion of thinking themselves in a good way because of their deference for religious subjects.

Amen.



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Sc. cc. n

Hindes of that, this continued vides in a globe - See, VIII.

